

**FROM VIAL TO VIRTURE
ROLE ANALYSIS OF EDUCATION
IN
UPLIFTING THE STATUS OF
MUSLIM WOMEN**

Thesis

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DECLARATION

I, solemnly, declare that this thesis, entitled- "**ROLE ANALYSIS OF EDUCATION IN UPLIFTING THE STATUS OF MUSLIM WOMEN**," submitted by me for the award of Ph.D. Degree in Education of the Bundelkhand University, Jhansi (U.P.) is my own work and has not been submitted earlier. However, if anything contrary to this declaration is found later on, I shall be fully responsible for the consequences thereof.

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CERTIFICATE

Certified that the thesis entitled '*Role Analysis of Education in Uplifting the Status of Muslim Women*' submitted by **SHALINI** for the award of *Ph.D. Degree in Education* of the *Bundelkhand University, Jhansi*, is the candidates own work which has been carried on under my guidance and supervision for the required period as per the ordinance of *Bundelkhand University, Jhansi* and she has put in the required attendance.

R.L. VISHWAKARMA

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PREFACE

Muslim Constitute more than sixteen percent of India's Population and nearly half of them are women. Scholars, reformers leaders and journalists are taking keen interest in enquiry into their status but so far as researches are concerned, it is comparatively a neglected field. Politicians, Statesmen and social workers are interested to elevate their status, yet there appears to be no marked and significant change in their status. They are still backward among the backwards.

Modernisation, Westernisation, Urbanisation and Industrialisation have not created desirable impact on this segment of population. Islam assigns respectful and equal status to them, but in practice they are inferior to men folk. Very little is known about the social dynamics of status improvement among an important section of the country's population.

However a glimpse of change in their status is reflected in recent years. Expansion of Education may be the prime factor that has accrued this change.

Some studies have been conducted to explore their status changes that have occurred in it and causes for their backwardness but all these studies are related to South India and suffers from pessimistic

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approach. No genuine and optimistic research has come to the notice of the researcher in which role of education in uplifting the status of Muslim Women, has been analysed. The present work is an humble attempt to fill this vacuume.

This treatise is a venture to analyse the role of education in uplifting the status of Muslim Women. This study has been delimited to Moradabad division.

It examined that lack of education is the prime factor of their backwardness and progress and rise in status is positively correlated to education. It has been statistically proved.

The present work would not have seen the light of the day, had I not got the able guidance, affectionate behaviour and scholarly criticism of my worthy supervisor **Dr. R.L. Vishwakarma**,
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I express my deepest gratitude to **Dr. Y.K. Gupta D.Lit.**
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I express my deepest gratitude to my father, brother and husband for providing me all opportunities for this work. I can not repay their debt.

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Dt. 12-07-2000

Km. SHALINI

CHAPTER-I

INTRODUCTION

RISE AND MEANING OF ISLAM :

Islam rose as a political rather than a religious movement in the strict sense of the term. Initially it was a call for the unity of the nomadic tribes inhabiting the Arabian desert. "Etymologically Islam means to make peace, or the making of peace with God by doing homage to this oneness, repudiating the fraudulent divinity of ideals which had usurped. His sole claim to the devotion of man, and to make peace on earth through the union of the Arabian Tribes."¹

The advent of Islam is associated with Mohammed whom his followers call the prophet. He was born in Mecca in 570 A.D. After the age of 25 years, he spent much of his time in solitude making a lonely cave his abode, where he said to have been occupied in prayer and meditation.

He became a prophet at the fortieth year of his age, when finding his countermen, in general salves to idolatry, he devoted himself to replanting the only true and ancient religion, professed by Adam, Noah, Abraham, Moses, Jesus and all the Prophets. In his endeavours to this end, he met with the most bitter persecution from the idolators whose faith he attacked. He was abused, spit upon,

covered with dust and dragged from the temple of Mecca by the hair of his head; but still he assiduously persevered in his undertaking and ultimately succeeded in spreading his religion and pave over a great portion of the Roman Empire : in converting the people of Persia, in advancing his dominion to the banks of Indus and the Oxus and in founding a sect of people that afterwards became the conquerors of India and are at the present time one of the most numerous, if not the most powerful races of men on the face of the earth.

FLIGHT FROM MECCA - THE HIJRAH :

As a result of the Prophet's condemnation of the paganism, then prevalent in Arabia, he was driven out of Mecca and took refuge among his followers at Medina. Such was the Hijrah, the Flight From Mecca to Yashrub, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Koran. Till then he had been a preacher only. Henceforth he was the ruler of a state-at first a very small one, but grew in ten years to the empire of Arabia.

WHAT IS ISLAM :

What is Islam ? The Prophet said, Purity of speech and hospitality.¹ And what is faith ? He said, patience and beneficence.² A

man said : 'O Prophet of God, What is (the mark of) faith ? The Prophet said, "When thy good work gives thee pleasure, and thy evil work grieves thee, thou art a man of faith. ' The man said, 'What is sin ?' The Prophet Said 'when anything smites thee within thyself foresake it.³

In Narautakath V. Parakhali (1922) 45, Mad. 986 the point to be decided by their Lordships was" whether conversion to Ahmedian faith was apostasy/" It was held that the essential doctrine of Islam is that (i) There is but one God and (ii) Mohammed is the prophet of God. Any belief in excess of this, at least for Law Courts, is a redundancy.

In Fiwan Khan V. Habib, accepting 'monotheism' and 'mission of Mohammed as prophet' as the fundamental dogmas of Islam the Shiates were held to be mohammadans even though they used abusive language against the first three Caliphs.

ISLAM : ITS SIGNIFICANCE :

The root Salama from which Islam is formed, in the first and fourth conjugation, signifies, in the first instance, to be tranquil; at rest; to have done one's duty; to have paid up; to be at perfect peace; and finally, to surrender oneself to him with whom peace is made. The noun derived from it means peace, greeting, safety, salvation."The word" says Dentseh "thus implies absolute submission to God's will as

generally assumed neither in the first instance, nor exclusively, but means in the contrary, striving after righteousness with one's own strength"⁴

THE TEACHINGS OF ISLAM :

Mohammed regarded religion as a straight, natural law, for man to follow, wherein was no perplexity or ambiguity. In Islam, all humanity is one vast brotherhood, with God as their creator or master who looks upon them all as equal. All the barriers, racial and other, raised against it by the self interest of men are destroyed, and divisions on the ground of religion merely are not recognized, its teachings being directly opposed to all sectarianism and based on the broadest principle. Thus to a Moslem this wide world presents a vast field for co-operation in the struggle of life towards its ultimate goal.

Islam, above all, is a religion of work. The source of man and the good of humanity constitute pre-eminently the service and worship of God.

"All creation is the family of God, and of all creation the most beloved of God is he who does most good to his family."⁵

"God will not be merciful to him who is not merciful to men."⁶

4. AFTER THE DEATH OF MOHAMMED :

After the death of Mohammed, various competitors came forward claiming to succeed to the 'Khilafat' and divided the people into rival and discordant factions.

But notwithstanding, that the 'Sunnat', as well as 'Hadis' was preserved from hand to hand, by authorised persons, and applied to many questions relating to things, both temporal and spiritual touched upon in Koran. After Mohammed's death, the 'Sunnat' and Hadis, though not recorded, were cited by his surviving companions in order to decide occasional disputes and to refrain men from certain actions which the prophet prohibited and thus in the process of time they became the standard of Judicial determination.

Although the Koran was believed and received by all the Mohammadans as the words of the Most High yet the discrepant interpretations of many of the material parts there of given by the different, expositors the difference of opinion among the learned as to the principles of articles of faith, the admission of particular Ahadis by some doctors, and the rejection of the same by the others, also the difference in acknowledgement of a particular person or persons as being the Imam or Imams, created different sects of doctrines and the followers of each of such sect constituted a particular sect. The sects so formed are seventy-three in number. Of these seventy-three sects, ten are stated in the 'Ghuniyat-ul-Talibu' to be the principal, namely-- (1) the Sunni, (2) Khariji, (3) Shiah, (4) Muatizili, (5) Murjiah,

(6) Mushabihah, (7) Jumiyah, (8) Zararyah, (9) Najjarihu, and (10) Khilabiyyah.

Of all these ten, Sunnis and Shiah are most prominent and all discussion in the present treatise are related to these two sects. It should also be noted here that though divided into different sects as above stated, the Musalmans have no caste distinction among them.

5. SUCCESSION TO KHILAFAT :

The Prophet Mohammed died in A.D. 632 and as he left no son, the succession of the early Caliphs was not without faction and bloodshed. The first three Caliphs Abu Bakar, Umar and Usman were his disciples and early companions. Usman was murdered and was succeeded by Ali who was cousin and son-in-law of the Prophet having married, Mahomed's daughter Fatima. Ali was murdered and his place was taken by his son Hasan. Hasan resigned in favour of Muavia an usurper from Damascus, but was nevertheless also murdered. The partisans of Ali persuaded Hasan's brother Husain to revolt against Yazid, son of Muavia. But Husain fell in an ambush at Karbala where he died fighting with courage overwhelming odds.

According to Shias, these disturbances were due to Ayesha, one of the widows of Mahomed Ali who should have been the first Caliph but Ayesha procured the election of her father Abu Bakar and also instigated the murder of Hasan and the usurpation of Muavia. The

Shias regard the first three Caliphs as usurpers. They maintain that the Caliphate is hereditary and vested in Ali and his descendants and they reject Sunni Doctrine that the succession depends upon degree of sanctity as determined by the votes of the faithful. According to the Sunnis, the first three Caliphs were not usurpers but beloved of the Prophet.

The death of Husain at Karbala made the breach between the Sunnis and the Shias irreparable but it confirmed Yazid upon the throne.

OMMEIADES DYNASTY :

Muavia was the founder of the dynasty of the Omeiades who ruled at Damascus from A.D. 661 to 750.

ABBASIDES DYNASTY :

The Omeiades were succeeded by the house of Abbas The Abbasides fixed their capital at Baghdad and reigned there for five centuries until the last of them abdicated in favour of the Turkish Sultan Salem I in 1517 A.D.

OTTOMAN DYNASTY :

They were supported by the Ottoman Turks who ruled at Constantinople. In A.D. 1538, the Sultan of Turkey assumed the title

of Caliph. The Caliphate was eventually abolished by Mustafa Kamal Pasha.

WHO IS A MUSLIM :

According to Aghnides (i) One who believes in the mission of Mohammed as a prophet is a muslim or (ii) One who says, "There is no God but Allaha and Mohammed is the prophet of Allah" or (iii) One who believes in a number of other essential beliefs in God and Mohammed, is a Muslim, Amir Ali says, "...Any person who possesses the religion of Islam in other words, accepts the Unity of God and the prophetic character of Mohammed is a Muslim...."⁷ Islam depends on belief. A man can be Muslim not only by birth but by profession or by conversion.

HISTORICAL BACKGROUND OF MUSLIMS :

(a) IN INDIA :

The total population of Muslims in India is nearly 18 crores. The Muslim population in India from 1881 to 1991 is indicated in table No. 1.1. Muslims form the largest and most important religious minority. They are a multi-racial society. Their number increased continuously till the partition of the country, as the Census data explains. The decrease in population in 1951 was accountable to the partition of the country in 1947.

Table No. 1.1
Growth of Muslims in India

Year	Number	Percentage of Population
1881	49953000	19.97
1891	57068000	20.41
1901	62119000	21.88
1911	67835000	22.39
1921	71005000	23.23
1931	79306000	23.49
1941	94447000	24.28
1951	35400000	9.93
1961	46938000	10.70
1971	61417000	14.21
1981	75632169	18.2
1991	92843762	18.1

The Muslim population in India shows an increasing trend after 1951.

The Arabs conquered the Indian province of Sindh early in the eighth century A.D. and the Turks, started plundering raids from Afghanistan from the second half of the tenth century. The Turks won for Islam the province of the Punjab early in the eleventh century and by the thirteenth century had conquered North India upto West Bengal and established permanent Islamic rule over this region, with Delhi as its centre. Their empire remained powerful and effective upto the middle of the Eighteenth century. The Arabs and the Turks both draw their greatest strength from Islam and Islam came to India with an uncompromising attitude towards the Hindu Spirit and culture, of which it had a very superficial knowledge. Convinced of its great and

divinely ordained mission of converting the heathens in India to the true faith as proclaimed by the Prophet. Islam came to India to destroy and to take the place of what is destroyed and not to fulfil. Its adherents combined mundane advantages by conquering and plundering the Hindus, with spiritual benefits accruing to them as knights of God fighting his battles against unbelievers. In the Turkish manner (Turkana tariqua) they conquered and slew and plundered and converted, and for a time this violent impact with Islam was the greatest calamity for Indian civilization.⁹

Although as above, the Arabs and Turks were the original followers of Islam to settle in India, the majority of Indian Muslims of today are the descendants of the early converts from Hinduism as well as converts from Jainism and Budhism in eastern India.¹⁰

In the 13th century the Turks established the first Sultnate in Delhi. With these Turks, began the influences of Central Asia and the Persianised Tartar influence became predominant.¹¹

The earlier Muslim period may be said to have ended with the defeat of Ibrahim Lodi in the battle of Panipat, in the year 1526, by Babar who founded the Moghal Empire in India. The absence of a sound principle of succession, which had been a distinctive feature of Islam in the early days of its expansion often led to many wars of succession in India too, the most competent person was considered

the proper person to lead the faithful, and with everyone near the court claiming to be the most competent, and the quarrels of slaves and sons of slave-girl (who were not debarred succession) intriguing for power, the death of reigning monarch was invariably an occasion for factional wars of succession in the early Muslim world.¹²

Thomas further observes, with the arrival of Babar, things changed. The Moghals, though Muslims, brought with them many of the laws of Chengiz Khan and followed the Mongol tradition of succession. Their empire flourished in India for full two centuries with extra ordinary vigour under able rulers and the home of the Grand Moghul became a byword of greatness and splendour throughout the world.¹³

With the Muslim period, the regular written history of India began. The history of pre-muslim India was mainly based on archaeological finds, ancient inscriptions and passages of dubious value in the religious and secular literature of country, and on stray accounts of travellers like Fa Hien and Huien TSang. But after the Muslim conquest, regular historical works of India by Muslims were written; travellers like Ibn Batuta too added considerably to our knowledge of Muslim India. During the Moghul period, Europeans too came to India in large numbers, and we have their very valuable accounts which were free from any leanings towards Islam or Hinduism.¹⁴

Long period of Muslim reign in India made it inevitable that both the cultures had the usual interaction of 'give and take' and the impact of both the cultures, Hindu and Muslim could be traced in both the societies.

To quote P. Thamas again, the prolonged Muslim rule, however, produced a composite culture in India. While the Hindus have all along remained the majority community in India, even during the heyday of Muslim power Muslims after the establishment of their suzerainty became the second biggest community, numerically; this position they have retained in Hindustan or Bharat even after the partition of the country.¹⁵

Thus, there was an inter-mingling of cultures, but still both the cultures maintained its own separate entity and characteristics which ruled the society in general; in each culture.

In this connection, it has been observed that the earlier Muslims brought with them not the original religion, thus creating a gap between the injunctions of religion and the actual practice.

It is unfortunate that the Islam that was introduced into India, was not the simple dynamic religion of the Arabs of the Prophet's days, but the religion of the half-converted Turks, who

brought with them many of their wild traits and of decadent Persians who had earned a reputation for refinements in vices.¹⁶

This view of P. Thomas was also upheld by Vikram Singh who observes- "the British rulers saw in India only a loose and amorphous mass of human beings who could be vaguely divided into the Muslims and the Hindus. The Koran and the Dharm shastras (Code of Manu and Others) as interpreted and reinterpreted according to the conveniences of the ruling classes and enforced by Mullahs and Pandits, were the only codified laws for their social behaviour. The Shias the Sunnis and the Sufis of Hindustan were socially much nearer to their Hindu Compatriots but all of them continued proclaiming their allegiance to the Koran as taught to them during Muslim-Feudalism."¹⁷

The following statement by Asaf A.A. Pyzee also goes to confirm the fact that the converts had not totally adopted the culture of Muslims. He says "the conversion of large number of Indians to Islam produced the result that the people of India gradually left their own ways and manners and adopted either wholly or partially the manners, customs and traditions of Islam. The result was a synthesis which has been described by several travellers. Apart from complete conversion there were sects like Girasias and Mopalahs and others which may be described as hybrids between Islam and Hinduism. The Memons are Muslims but their law of inheritance is Hindu."¹⁸

Similarly, there prevails a differentiation of some sort though not exactly caste. Q. Hyder calls it sects but actually in practice it is something like a caste. She says, "Islam specifically abolished differences based on birth and race and emphasised a casteless society based on Islamic brotherhood. However, contact with caste-conscious societies affected the Muslims. At the same time, it must be remembered that Shias, Sunnis, Wahabis are not castes but sects, i.e. these groups follow different schools of law and theology."¹⁹

Yogendra Singh observes that these large-scale conversions to Islam in reality did not actually bring about an acceptance of their higher status either by the caste Hindus to whom every Muslim was an untouchable or by the Ashrafs, the uppermost section of the Muslims, who maintained a social distance from the lower caste converts in matters of marriage and social intercourse. Even the pollution-purity norms were practised; Muslim Bhangis (untouchables) were not allowed to enter mosques for reasons of uncleanliness (Ghaus Ansari). In marriage "Jati" endogamy and even hypergamy continued, and the converts are reported to have maintained most of the cultural, social and ritual identities of early castehood. A hierarchical gradation in social and ritual status thus crept into the social structure of Islam very much on the pattern of the Hindu tradition. Yet Sociologically it constituted a distinctive pattern.²⁰

"Sheikh, Syed (Arabic), Beg, Khan and Malik originally were

terms of respect or meant plain "Mister' in Arabic, Turki and Persian. Later they came to denote these racial groups. Only the descendants of Mohammad came to be called Syeds, They are generally respected especially in Pujnab, Kashmir, North-West Frontier and Sind.²¹

Most Syed families keep well-documented genealogies. They have surnames like Zaidi, Jafri, Kazmi, Rizvi, Naqvi, which denote that their ancestors were the Imams Zaid, Jafer, Sadiq, Musa, Kazmi, Reza, Naqi etc. the successive descendants of Ali and Fatima daughter of the Prophet. The Syeds may be both Sunnis or Shiah.

Mirza and Beg are Mughals. Khan is the title of a Pathan or an Afthan. In India, it is the commonest surname. Muslim Rajputs Continue to call themselves Rao and Rana.

Sheikh, Ansari, Abbasi, Osmani, Siddiqui, Qureshi etc. usually indicate Arab descent. All neo-Muslims in India are called Sheikh. Most of the "lower caste" artisans who got converted en mass were also given Arab clan names like Quraishi following the saying of the Prophet : "Whosoever becomes a Muslim, belongs to any clan, Al-Quraish. After their conversion entire castes of North Indian weavers came to be called Ansaris and Momins. Such groups have tended to follow their ancestral professions and married within their own circles. But there has never been any restriction on their dining with or marrying other Muslims. In the Mosques all Muslims from the local

big-wig to the humblest cobbler stand side by side to offer their daily prayers. Most often the poorest of the congregation becomes the "*Imam*" (*leader*) and leads the prayer.²²

Islam has no clergy or priests to conduct their ritual or divine service. A Muslim offers his five daily prayers alone or in a congregation which is led by an "*Imam*", *Mullah* or *Maulvi* (theologian) who looks after the Mosque as well as the religious affairs of the community.²³

From all this it is clear that whether caste or not there exist divisions among the Muslims and these different groups usually follow endogamy, though intermarriages among the four main divisions, viz. sheikh Syed, Pathan and Mughal are not uncommon. As stated above the Pathans from the major part of Muslims in India while Mughals are very few.

For all religious matters, weddings etc. the Lunar Hizra Calendar is followed which consists of twelve months: viz (1) Moharrum, (2) Safar, (3) Rabi-ul-Awal, (4) Rabi-us-Suni, (5) Jamadi-ul-Awwal, (6) Jamadi-us-Suni, (7) Rajab, (8) Shaban, (9) Ramzan, (10) Shawwal, (11) Zilqada, (12) Zil Hajia.

To understand the social aspect of a society, knowledge of basic things of the religion followed by the society is very useful,

rather necessary.

So an outline is placed here. Al-Quran is the only religious book for the Muslim society all-over the world, though local traditions vary from society to society.

As stated by Samuel M. Zwemer, Islam is decidedly a bookish religion, for Muslims believe that God 'Sent down' one hundred and four books. All of these are now totally lost. The four books which remain now are, the Torah (law), which came to Moses, the Zabur (Psalms), which was received by David, the Injil (Gospel) of Jesus and Quran. For the Muslims the Quran is uncreated and eternal. The other three books are also highly spoken of in the Quran, but according to the Muslims these exist only in a corrupted form and their precepts have been abrogated by the final book to the last Prophet Mohammad.

AL-QURAN :

It is considered as the great standing miracle of the prophet. It has one hundred and fourteen chapters, bearing fanciful titles like the cow, The Bee Women, Spoils, The Ant, The Spider and so on.

To quote Zwemer, "Its jumbled verses throw together, piecemeal fact and fancy, laws and legends, prayers and imprecations. It is unintelligible without a commentary even for a Moslem. Muslims

regard it as supreme in beauty of style and language and miraculous in its origin, contents and authority."²⁴

The completion of Quran sharif took 23 years and it was revealed, 1300 years ago. Yet not a word in the Quran has changed. In this connection K.C. Saleem Says "Even the worst cities and enemies of Islam have but to admit that this, among all the scriptures, is the only one whose genuineness and authenticity is wholly beyond question. Uncontable millions of copies of the Holy Quran have been made ever since Hazarat Osman the third Caliph got some copies made from the one got complied by Hazrat Abu Bakar and have been identical in the text."²⁵

Althogh Mohammad gave a religion which teaches equality and brotherhood, afterwards the followers of Islam were divided into two main separate religious sects, viz Shia and Sunni Muslims.

After the death of Calipha Hazarat Amir Mawia, his son Yajid was to become the Calipha. But Yajid was a vagabond, whose ways of life were miles away from Islamic rules. Hence, the two brothers Imam Husain and Imam Hasan, grandsons of the Prophet (daughter Fatima's sons) opposed Yajid's Caliphat. Yajid on some pretension, called the two brothers to Kufa and on their way of Kufa, at Karbala, caught them along with their 72 followers. In that desert Yajid saw to it that they should not get water, yet they opposed Yajid

and then there was a fight from both the sides. In this fight Imam Hussain was killed. After this incident Islam got divided into two sects, one who favoured Hazarat Ali i.e. Imam Hussain's father and Prophet's son-in-law and the other who opposed Hazarat Ali. The first one is Shia and the second Sunni. Moharram is the condolence of Imam Hussain and has got special significance for the Shias.

The followers of Islam believe that everything in Quran is and will remain useful till the end of the human world (Akhirat).

They also believe that Hazarat Mohammad was the last messenger of Allah and there would be no other Prophet after Mohammad.²⁶

No translation of the Koran has ever fully conveyed the eloquence or flavour of the original Arabia. And it is the Koran which still forms the foundation stone of life in all Moslem Lands. The first Sura which appears on page 83 has been called the Lord's Prayer of Islam and "the essence of the Koran". It is an essential part of all Moslem worship, both public and private, and no Solemn contract or transaction is considered to be complete unless it is recited.²⁷

Five pillars of Islam are :

- 1- Faith In Allah.
- 2- Prayer five times a day (Namaz)

- 3- Alms giving (Zakat, Khairat etc.)
- 4- Keeping the fast of Ramzan (Roza)
- 5- Pilgrimage to Mecca (Haj)

STATUS OF WOMEN IN ISLAM :

The status of women in Hindu and the Muslim society is not the same. There are certain fundamental differences between the two societies. It is, therefore, necessary to analyse the conditions of Muslim society in order to understand the status of their women.

As Miss Hyder say, "the situation of Muslim women in India cannot be discussed without taking into account their legalistic religion and the Middle-Eastern ethos combined with that of India which have moulded their values and traditions. While the Muslim personal law has safeguarded their legal rights and independent status within the family, the custom of Purdah has hampered their social progress.²⁸

According to Miss Hyder, in order to understand the status of Muslim women in India the following facts have to borne in mind, viz.

- 1- The Muslim personal law granted women some important rights which distinguished them from the women of other religious communities. The exercise or deprivation of these

rights has depended alternately on the particular socio-political conditions obtaining in different periods and different countries.

- 2- Diverse social and racial customs and traditions were assimilated into the new Islamic polity. But the fundamental tenets of the Quran and the Traditions of the prophet were strictly followed by all Muslims.
- 3- Law, though uniform in its basic injunctions, came to be elaborated later by different schools. Some of the Quranic injunctions, regarding women were interpreted or codified in a way which became disadvantageous to women.²⁹

This means that the status of woman cannot be seen in isolation; and as observed by K. Saradamani it has to be linked to the status given to men and to overall progress of society.³⁰

According to Shahida Latif, "a Muslim woman and man derive their rights and their beliefs from four sources: Wahi or divine revelation, Hadees or the utterance of the Prophet, Ijma or consensus, Ijtihad or individual reasoning. Within these a distinction must be made between the customary law of the Arabs at that time and those applicable to Muslim societies in other countries with their own customary laws. These laws were formalized and given legal sanction

in India in the Shariat Act of 1937. A Muslim Woman, if one goes by the Quran, was given equality with man 1300 years ago.³¹

To strengthen the above views, the Quranic injunction on the status of women is, "and they (women) have rights similar to those against them (men) in a just manner." (2:228).

Here some sayings of Prophet Mohammad in respect of women be quoted, which may help in determining the status of women.³²

- 1- The world and all things in the world are valuable but the most valuable thing is a virtuous woman.
- 2- A virtuous wife is a man's best treasure.
- 3- He is the most perfect Muslim whose disposition is best and the best of you are they who are best disposed to their wives.
- 4- Fear God in regard to the treatment of your wives, for verily they are your helpers.

All these sayings go to prove that the prophet had a respect for the women. And as Mohammad Yasin observed "the Prophet of Arabia effected a revolution in the life of Arab Women. He gave them much in the form of legal rights, though he took away something of their social amenities by the strict injunction of the Purdah. He was

after all a man of the man's age believing not in the equality of the two sexes in everything like a moderner of this age of sex revolt against man's superiority which however, may become a thing of the past tomorrow. But the Prophet's sayings are not always as favourable to women as his legislation.³³

The Prophet's sayings which are not favourable to women, were used by men to keep down the women. As a result the Muslim women were not allowed to avail the rights so kindly showered on them by the Prophet. On the other hand the Prophet took away almost everything of social amenities by the strict injunction of the purdah.

Some Muslim thinkers have always defended the case of their women, and tried to prove that the position given to Muslim women by the Prophet was of a high order. Following are the rights of a Muslim women under the Muslim law :-

- 1- She is entitled to Mehr.
2. She may refuse to cohabit with her husband until Mehr is paid.
3. She is entitled to maintenance and has the right to claim a habitation for her own use, consistent with her husband's means.
4. She has the right to one husband, though she may be one of four.

- 5- She may at any time with or without notification of cause or reason, be divorced by her husband.
- 6- She has the right to seek "khula" divorce from her husband but with his consent.
- 7- The law provides for the division of a polygynist husband's time among all his wives.
- 8- She may leave the house for necessary work after obtaining permission of her husband.
- 9- She may be chastised by her husband.
- 10- She has the right under certain conditions to repudiate a marriage contract on reaching puberty.
- 11- When widowed or divorced, she is at liberty to marry again.
- 12- She retains her share of inheritance in the property of her parents, and in the event of the husband's death, she is entitled to a portion of his estate. But she is not an equal-sharer.
- 13- As a mother, her right is recognised only in the period of the child's infancy. Once that period is over the legal guardianship passes to the male section of the family.

Now in the perspective of these facts, the status of Muslim women could be judged. The Indian Muslims are different from the Muslims of other countries; in many respects. Still as M.M. Siddiqui observed, "on the whole the Islamic pattern of life is one in which woman has her main functions confined to home life.³⁴

The position of Muslim women in India has been compounded of Islamic injunctions and Hindu traditions. And as often happens when disparate influences are brought together without a creative or a synthesising force, the conservative and restrictive elements of one tend to dominate or neutralise, the liberal elements of the other.³⁵

Although there are many substantive laws to guard the status of Muslim women there are many practices in India which actively corrode these rights. These practices affects all phases of her life and make it virtually impossible for her to exercise any of the rights given to her. Many of these practices are attributed to religion and as such are considered essential to any woman calling herself a Muslim.³⁶

So as stated by Zarina Bhatty the Muslim women in India have inherited the conservative and restrictive elements in both the cultures, Hindu and Muslim. That explains the number of restrictions on Muslim women in India.

If we go by Quran, there too we find that the Prophet's treatment of women is not impartial. This view is supported by Baydawi, the 13th century commentator. He observes, "Allah has preferred one sex over the other, in the matter of mental ability and good counsel, and in their power for the performance of duties and for the carrying out of (divine) commands....very definitely here is the

common Muslim view of women as creatures incapable of and unfitted for public duties.³⁷

The disgrace of having lowered the position of women, belongs, in the first place, to the morose fanatical theologians of Islam. It was not due, to be sure, to the fact that they were indifferent or insensible to feminine charms for they had their own well stocked harems- but outside that little paradise, they loved to affect a thorough contempt for the things of the world and the levity of the fair sex. For this reason perhaps one of the oldest traditionalists had collected with apparent relish, several traditions which purport to say that women for the most part will go to hell.³⁸

Although the whole world has, for a long time been engaged in the upliftment of women, the women themselves are neither aware of any such movement nor do they care what is going on around them. There is the commission on the status of women under the United Nations to play a constructive role in raising woman to the dignity of a free human being and to guide the General Assembly of the United Nations in preventing any discrimination against women in any part of the world.

India too appointed the National Committee on the status of women in India. The Committee's Report has also been submitted but still the women in general have not given an ear to this hot discussion,

educated or not educated, makes no difference. K. Saradamani gives an example of this indifference of women, in his article. The year is Ending. Woman's Status not yet defined. He reports, "On February 19, 1975, Newspapers reported about the submission of the report of the Status of Women Committee. The same day I tried to discuss the news with two women working in one of the multi-storyed bhavans in New Delhi. Both of them have post graduate degrees, hold gazetted officer's position and draw more than Rs. 7000/- per month as salary. They had not known about the committee nor were they interested.³⁹

Likewise, the Muslim women themselves are not very keen on improving their lot. On the contrary they do not want equal rights with men; and are satisfied with the rights given to them by the Prophet. Non-Muslim delegates to the 16th Session of the United Nations were intrigued to hear a Pakistani delegate during her speech that she was not sure she wanted equal rights with men, because in order to obtain these she would have to give up some of the rights Islam gives to women. Thus the Muslim women are content with the rights given to them 1300 years ago by the Prophet of Arabia.

The position of Muslim women as stated in Quran is clear from the following account by Kapadia. He observes, "the Quran makes marriage with a stepmother unlawful. It concedes to a widow the right to a portion of property, and she thereby ceases to be property herself. And yet we see the old idea persisting in the implication of

divorce, in the place of the wali in marriage and in the authority he exercises, and in minimizing the element of consent theoretically necessary for the marriage contract. Muhammad did nevertheless ameliorate the position of women, although his role as a reformer in this sphere is much exaggerated in the proclamation that Islam is social democracy. It is a fact that Islam brought about a change in the position and the status of woman, but it is too much to claim that it equalized her position with men Paradise was promised to a believing woman as it was to a believing man. 'Whosoever, death the things that are right whether male or female, and he or she be' a believer there shall enter paradise.⁴⁰

Alongwith Kapadia's above account, Miss Hyder's report about the progress of Muslim women in India can throw some light on the changes taking place in that society. She observes that the contributors of Tehzib Niswan (started in 1896 from Lahore, weekly Urdu Journal for women), ardently wrote against dowry system, superstitions, useless customs and expensive ceremonies. Sir Syed Ahmad Khan's friend and colleague, the poet Maulana Altaf Husain Hali rose as the champion of women. His poem Chup Ki Daad-created a sensation and became the Charter of Women Right. In 1906 Sheikh Mohammad Abdullah, a young lawyer and former student of Sir Syed, opened the first English school for Muslim women in India. The Sheikh obtained the cooperation of Sarojini Naidu, Begam Abbas Tayabji, Lady Suhrawardy, Lady Shafi, Nazar Sajjad Hyder and Zehra

and Ataya Fyzee. He also received the patronage of Nawab Sultan Jehan Begam of Bhopal; who herself was an enlightened ruler and was appointed Chancellor of an Indian University, the Aligarh Muslim University. In 1908 the Sheikh started a monthly Journal Khatoon which advocated the abolition of purdah. Aligarh Muslim University, as well as the Nizam's government gave scholarships to women graduates to study in England. A number of English trained women began working as lecturers, school teachers and doctors. Upperclass women continued to provide the leadership. During the late thirties Ismat Chughtai rose as a fire-eating writer of modern Urdu fiction. Nevertheless, social reforms and educational activities remained confined to the urban middle classes. As a result of women's agitation the Muslim Marriage Act of 1939 was passed which safeguarded the women's right to obtain divorce.

But, as Miss Hyder herself accepts this all pertains to a very small number and that too from the well-to-do families which are westernised and are not afraid of criticism from their own people. These people, it is true, created eminent lady doctors, air hostesses, fashion models, beauticians, lecturers and principals etc. which fact does not create involvement of Muslim women in general.⁴¹

Here an attempt has been made to study the status of Muslim women in relation to polygamy and divorce, purdah, educational facilities and religious and economic rights. It seems that

purdah and illiteracy are the main obstacle in their way of progress. This, only one disability nullifies all other rights and makes it impossible for the Muslim women to avail of any of their rights and be treated as equals with men. There seems yet the old thinking present that the women is for the hearth and hence no education, no gainful employment etc. are needed. Actually it seems that the idea that a woman's place is her home, still stands good in the eyes of the Muslim men, as it has the power of Quran behind it. The Prophet's injunction says, "Stay in your houses. Bedizen not yourself with the bedizement of the time of Ignorance." (33.33)

It would not be out of place to quote Saradamani on this point, who observes that, "..for women's freedom cannot come without breaking the pattern of life we have known for years. Moreover our social values do not appreciate or welcome freedom and equality, we expect and are happy with submissiveness, seakness, and unquestioning acceptance."⁴² This is applicable more properly to the Muslim society, and here ends the question of equality and rights of women.

If one goes by the constitution, the Indian Constitution proclaimed equality of man and woman, Thus a new era starts for woman as she will now be treated as equal of men in all spheres of life as a citizen of India. But it seems Muslim women are at a disadvantage in the use of these equality rights, because their personal law continues

to be in force inspite of all other changes in the Indian society in general.⁴³

The Muslim society still glorifies the role of a housewife, and declares that, "Job will not bring happiness near, the Home alone is your proper sphere."⁴⁴

This slogan was used in Nazi Germany to refrain the women from giving preference to career over home.

The Indian Muslims are far too behind the Muslims of other countries Indian. Muslim women are aware of this condition and at the Maharashtra Muslim Women's Conference, held in Poona in December 1971, Several speakers charged the Government with failure to promote the social progress of a minority community by its reluctance to enact a common civil code as required by the directive Principles.⁴⁵

A reply to this was given by Union Law Minister Gokhale at the Seminar on Islamic Personal Law in Modern India held in New Delhi in 1972. He said, "we believe that while we should do everything possible to build up the consciousness for reforms, the urge and the demand for reform must come from the community itself."⁴⁶

Chaitanya Observes, that this means that the community has

to undertake a sustained and difficult programme. There is considerable progressive ferment in the community, but conservatism has been long entrenched. Freedom of expressing one's opinion and interpretation of law on the basis of the Quran and the Haditsh (tradition) were out of question as the Ulama asserted that all aspects and possible problems pertaining to Islamic law had already been interpreted and answered by the learned jurists of the medieval period.⁴⁷

At the January 1972 Seminar, Prof. Mujeeb pointed out that Muslim women had to bear a double desposition of orthodoxy and male indifference to the rights of women, while at the Maharashtra Muslim Women's Conference, many speakers pointed out that Muslim countries like Turkey, Iran, Tunisia, and Syria had abolished Polygamy altogether.⁴⁸ Thus, to conclude, it is necessary to work out a new interpretation, that will help the community to become progressive.

It is also noteworthy that the countries which have taken some progressive steps by enacting new social legislation are not totally free from the bonds of orthodoxy as is evident from the case of Shehjadi Meesa who was given the punishment for death for marrying a man against the royal conventions. (Feb. 1978) Similarly these countries are also faced with the opposition of reactionaries who are not in favour of the change. One more example of this is the event of

putting a picturehouse on fire in Tehran on the 19th of August 1978, wherein 377 people died and 400 others got injured. The Iran government claimed that it was a political sabotage. But it was to show their opposition to the new changes which gave more freedom to the women of Iran. The conservatives were against the religious reforms which were being made in Iran.

At one place, Mohammad is stated to have remarked, "admonish your wives with kindness, for women were created out of a crooked rib of Adam, therefore, if eye wish to straighten it you will break it, and eye let it alone it will be always crooked."

In the end, some or the passages from Quran may be reproduced, indicating the place of women in the eye of the holy Prophet Mohammad.

"She is the ideal wife who pleaseth thee when thou lookest at her, obeys thee when thou givest her directions, and protects her honour and the property when thou art away."

"Fear God in regard to the treatment of your wives, for verily they are your helpers. You have taken them on the security of God, and made them lawful by the words of God."

"Among my followers the best of men are they who are best

and kindest to their women."

"A Muslim must not hate his wife and if he be displeased with one bad quality in her then let him be pleased with another which is good."

"Refrain from either giving a slap on her face or even abusing her... do not beat your noble wife like a slave."

"That is the most perfect Muslim, whose disposition is best, and the best of you are they who behave best to their wives."

On the basis of these passages, the modern exponents of Islam claim that women have equal status with men. But educated young men and women have doubted about the validity of this claim. Islamic law regarding purdah, men's right to divorce, the practice of polygyny and so on are all subjects of debate.⁴⁹

Learned opinions too are not in favour of Ameer Ali who tries to establish equal status for men and women. For example Kapadia wrote, "it (Islam) does not however contemplate equality between men and women although Ameer Ali would have us believe that "he (the Prophet) placed them (women) on a footing of perfect equality with men in the exercise of legal powers and functions."

Inequality between men and women faces us at every step. 'Men have a degree above them.'⁵⁰

Sir William Muir wrote, "the position fixed by Muhammad for 'women is that of an inferior creature destined only for the service of her lord, liable to be cast off without the assignment of any reason, and without the notice of a single hour."⁵¹

Dr. Ludolf Krehl, who showed a decided inclination to take the most favourable view of the Prophet's life and character had much the same to say; 'he (Muhammad), in effect, saw nothing more in women than a ministering slave.'⁵²

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CHAPTER-2

REVIEW OF STUDIES

It would be of great use if a review of some important books and papers concerning the Muslims in India, particularly Muslim women as far as possible is attempted. Some old works and some recent works are included in this review. A short review would be useful in understanding the Muslims in India, as various authors have studied the Muslim community in India from different aspects and with different aims and objects. Hence an all round picture of the community could be gathered from this review.

1. WOMAN IN ISLAM- BY V.R.& L. BEVAN JONES (1941):

The book is based on textual material and not any empirical data. The book has primarily been written in order to give a detailed knowledge about Muslim women to the missionary women of the Church of Christ in India.

The information assembled in this book is mainly taken from the Quran, the Traditions and Islamic Law and has been supplemented by a survey of the Muslim press and publications etc.

Thus the book reveals quite elaborately the position of Muslim women in the eyes of the Prophet as well as his followers who

interpreted the interpreted, the injunctions and saying of the prophet of Arabia.

The book also gives the then (1941) modern views in respect of various injunctions of the Quran and Traditions as well; thus giving arguments in support and against in respect in various matters.

Jones and Jones start the book with the Arab women before Islam and then give the details about the Muslim women in India. The book has touched the social life and family system. According to the authors, the Muslim women react but slowly to the new influences of cinema, education and in general modernization; because of long seclusion and a life of submission, most of them dislike and even dread the very thought of change.

Joint family is another factor deterrent to progress; though now the system tends to be a thing of the past. The process of disintegration is going on while dealing with the religious life of Muslim women, they conclude that the women are denied opportunity of gaining teaching through mosque prayers. Divorce, polygamy and purdah are main disabilities of Muslim women. The arbitrary power to the husband to divorce his wife affects the general outlook of Muslim women. Polygamy led to the social corruption behind the zanana,

which is a source of discord, strife, harrassing etc. Naturally there cannot be very high regard for women-kind with a system which sanction four wives. The word polygamy has been used to denote polygyny.

Purdah is the only barrier which restricted the women's moving about and confined them within the four walls of zanana, obstructed their education and finally kept them secluded. Thus seclusion and Purdah stopped their congregational prayers, closed their path towards economic independence and finally the women were left at the mercy of their polygynous husband with the sword of divorce being hanging over their heads for ever.

Thus though in the books, there might be a number of rights and privileges for women, in the practical life they were nothing more than a piece of ornamentation.

2. A SOCIAL HISTORY OF ISLAMIC INDIA - BY MOHAMMAD YASIN (1958) :

As the title makes it clear, the book is mainly history, but the history of society and not of the kings and Badshahs.

The book seeks to eradicate the general belief that "Muslims are incapable of progress because Islam is a totalitarian religion of stereotyped rigidity".

The author's contention is that though Islam and the Muslim community cannot be separated in a study of either, it is unfair to hold Islam responsible for the evils of Muslim community, and their tendency of religious intolerance and communalism.

The author deals with Muslim womenhood separately. According to him the Prophet of Arabia effected a revolution in the life of the Arab women. He gave them much in the form of legal rights, though he took away something of their social amenities by the strict injunction of the Purdah (Seclusion). Inspite of Purdah and seclusions, according to the author, the influence of women was very great, in the royal harem and the humble household alike. In India, however, the women lost the proud position of free Arab women and occupied definitely a subordinate position having been subjeuced to the will of their polygamous master.

Women's education consisted of only religious books, and most of the women had the Quran by heart.

He further observes that the harems of Indian Musalmans were comparatively large. Akbar sought some reforms in India and preached the desirability of marrying one wife, though he himself married three hundred wives without divorcing any one.

He admits that the Muslim community of India suffered more from the evils of polygamy and seclusion of women in medieval times than in the present age.

In the authou's opinion widow remarriage also created a number of complications, regarding family arrangements, children, particulary a problem of their identifcation was faced.

He observes that Muslim women have been participating in politics whenever opportunities appeared.

The women got a support from the precedence of Hazrat Aisha, wife of the Prophet who participated in politics by opposing Hazrat Ali's election to the caliphate by the regicides.

He agrees that in every age, women has suffered from the primitive savagery that clings to man in spite of his evolution.

3. THE DESTINY OF INDIAN MUSLIMS - S. ABID HUSAIN (1965):

The book is wholly devoted to the problem of Indian Muslims, drifting away from the mainstream of national life, which is likely to do great harm to themselves as well as to the internal progress and welfare and the external power and prestige of the country.

It is not based on any emperical studies. The book has been divided into three parts, first relating to the shadows of yesterday, second The Twilight today and finally third part devoted to tomorrow: Dark or Bright ?

The broad outlines of the book want the Indian Muslims to rise to the demands of the time and get out of the gloomy shadows of backwardness by advancing education of men and women alike, trying to improve the economic conditions and most important preaching is that they should consider the country as their own and get integrated with the mainstream of nationalism.

About the women, the author feels that the Muslim women should get the rights that their religion has sanctioned and in agreement with Sir Syed, feels that they have lost these rights through the incapacity and ignorance of the menfolk. But the Prophet has however, accorded special status to men in relation to women : They have to look after women.

As regards Purdah, Hussain feels that complete seclusion or their moving about in strict Purdah is not consistent with Islamic teachings and the old traditions. but is a social practice which was adopted centuries ago in the special historical conditions of India. Conservative opinion still feels the need of purdah.

In Husain's opinion the Muslim women have a part to play in the present conditions of India and they should therefore, be educated and equipped so to meet their economic responsibilities by earning. In his opinion modern circumstances demand that women should participate actively in the economic life of the society.

4. STATUS OF MUSLIM WOMEN AND SOCIAL CHANGE -
ZARINA BHATTY :

Edited by B.R.Nanda - 1976.

Article in "Indian Women- From Purdah to Modernity" 1976

After giving a short history of the Indian Muslims, she proceeds on to say that the position of Muslim women in India has been compounded of Islamic injunctions and Hindu traditions.

She has examined the status of Muslim women in India neither in relation to Hindu women prior to the enactment of Hindu code Bill, nor in relation to the status of the women in Arabia at the advent of Islam, but in the context of the ideals of equality and social justice, the ideals to which the international women's year has been dedicated.

Thus she has tried to answer two questions - (i) does Muslim society in India provide equal opportunities to its women for self-realisation, and (ii) is the Muslim society moving towards greater equality of opportunity between men and women ?

Her contention is that Muslim society in India does not provide equal opportunities to women and this is based on two counts, viz. legal and attitudinal.

First, she takes a stock of the prevailing Muslim personal law which makes the Muslim women suffer from many serious disabilities and concludes that the static character of personal law is a major hinderance to social change among Muslims in general and in particular to the improvement in the status of women.

Then she turns to attitudes. Here she deals with purdah quite elaborately; giving excerpts from Mrs. Meer Hasan Ali's observations; which clearly show that the status of Muslim woman was definitely low; a picture of a meek, subordinate, obedient woman, secluded rigidly. She feels that this picture of the life of Muslim women in the early part of the nineteenth century remained unchanged until the beginning of the twentieth century, when attempts to improve the position were made by Sir syed Ahmad Khan and his followers. But while there was genuine concern about the status of women and zeal for reform social consciousness was not yet prepared to conceive of roles for women other than the traditional ones.

In the last section, she deals with the change. According to her the movement for modernization started by reformers like Sir Syed

Ahmad Khan received greater impetus after partition and independence. Partition and subsequent riots compelled the Muslim women to go out and that too without Burqa. But this was limited to a small section of people.

She concludes at last that when most Islamic countries have accepted reforms of the Muslim personal law, Indian Muslims are holding grimly on to their personal law. Further she observes and rightly, that what is true beyond doubt is that once exposed to modern education, muslim women not only change themselves, but become ardent advocates of change in others. Perhaps the most effective way to uplift the status of Muslim women, she feels, is to educate them somehow.

5. FAMILY, KINSHIP & MARRIAGE AMONG MUSLIMS IN INDIA :- EDITED BY IMTIAZ AHMAD - 1976

It is a collection of papers on the social life of the Muslims in India and deals with the institution of family, kinship and marriage. All these papers are based on empirical information. The book contains twelve papers in all dealing with family, kinship and marriage among the Muslims of different parts of India. Only a few, dealing with marriage, purdah etc. have been selected for review here.

(A) KINSHIP & MARRIAGE AMONG THE ASSAMESE MUSLIMS : - *By A.N.M. IRSHAD ALI.*

The paper is based on data collected by Ali as a research student of Gauhati University between 1969-71 in Singimari Village, and among Uttar Jalukbari in Gauhati City proper and in the vicinity.

The paper attempts to portray the ways in which kinship plays a part in the general socio-economic life of the Assamese Muslims and examines the extent to which Islamic principles and indigenous folk-traditions determine the character and tenor of kinship and marriage relations amongst them. The extent to which the social organisation of the Assamese Muslims is determined by kinship factors are also examined.

According to Ali, the Muslims are distributed throughout the Brahmaputra valley districts of the State and Assamese is their mother-tongue; and there are many other points of cultural similarity with the local Hindus. The Muslims are divided into three ranked social classes, Syed, Garia and Maria, being the descendants of Arab immigrants.

His findings are that- (1) the Assamese Muslims live in small and medium households; (ii) the range in kinship composition is much wider than the range in numerical composition, (ii) Majority of them are in favour of small family with independent household, (iv) The corporate lineage-like organisation of the Muslims of singimari is

largely responsible for maintaining village level solidarity, (v) Each khel (half of the village) in Uttar Jalukbari forms a loose partilineal kin group. (vi) village level and patri-kin exogamy is practised in Singimari, while marriage relations within the village are a common occurrence in Uttar Jalukbari, and Gauhati Muslims contract marriages within the city itself, (Vii) A wedding consists of two formal ceremonies; the ring ceremony (Mangni or Angathi Pindhua) followed by the actual wedding ceremony (Nikah).

(B) MARRIAGE AMONG THE SUNNI SURATI VOHRAS OF SOUTH GUJARAT : *By - ISMAIL A. LAMBAT.*

The paper is a part of the study of the Muslim communities of South Gujrat, under the Indo-Dutch research project on the modernization process in Bulsar District of Gujrat. Field work was conducted during 1971-72 in twenty villages, seventeen of which were Sunni Surati Vohra Villages:

The aim of the study is, first to show that the simple ceremony of Nikah is actually punctuated by elaborate rites and ceremonies. Secondly it examines the place of marriage in the kinship system; and thirdly it outlines the impact of recent social changes like spread of education and economic prosperity and Islamization etc. On marriage customs and structure of marriage preferences.

The word Vohra embraces a more general category of primarily

agrarian communities which were converted to Islam probably during the reign of the Sultans of Gujrat. The Vohras are divided into two major groups. The first group comprises the Shia Ismaili community and second group consists of the Sunni Vohras formed of a number of district regional units, one of which is Sunni Surati Vohras, found in Surat and Bulsar.

Lambat finds that marriage among the Surati Vohras is looked upon as essential for both males and females. Marriage is also looked upon as a Sunha and hence an obligation.

Today, according to Lambat, practically no one below the age of sixteen gets married and for boys usually the marriageable age is eighteen. Marriages are arranged by parents but those getting married have a say.

As a Muslim, a Surati Vohra can enter into a polygamous union, but the accepted pattern is monogamy. He found only two cases of men with two wives in a total population of 700. Accepted mode of residence is vejnri local, but uxori local marriages do occur when the girl is the only child of her parents. No stigma is attached to the marriage of widows, and they are quite common. Divorce marriages too are common. They allow levirate as well as sororate. Because of the tendency to arrange marriages within related circles, some marriages tend to become marriage by exchange. As to structure of

preferences, the first choice falls on a man's father's brother's daughters or father's sister's daughters; or mother's brother's or sister's daughters. Next choice is extended to second cousins, and last resort is to bring into the orbit of eligible marriage partners, the more distant relatives.

In the last he describes the preferences for Khandans and villages, gives details regarding marriage negotiations, marriage gifts and the actual marriage ceremonnies.

(C) THE VELL OF VIRTUE : PURDAH & THE MUSLIM FAMILY IN THE BHOPAL REGION OF CENTRAL INDIA -
BY DORANNE JACOBSON :

The data presented in the paper pertain primarily to the Muslims of Nimkhera village in Raisen District and some of their relatives and associates residing in Bhopal. The time to which the data pertain is 1965 to 1967 and 1973-74. The villagers are approximately 77 percent Hindu and 23 percent Muslims. She observes that despite the democratic ideals of Islam, status distinctions do exist among the Muslims, based upon group membership, wealth, character and achievement. Pathans being well-to-do are considered superior to the other Muslim groups. The average household size in Nimkhera is 5.2 for all Muslims, while 57 per cent of Pathan households are joint, only 14 per cent of non-pathan households are joint. Patrilocality is considered ideal although many couples do not live patrilocally.

She found that among Pathans a sizeable percentage of marriages are contracted within the bilateral azizdar kindred. Cousin marriages are encouraged and exchange marriages are allowed by all Muslims. The remarriage of divorcees and widows is allowed although remarriage is not regarded high unless the woman is fairly young.

She also found that though marriages are arranged by parents, 'love marriages' viz. where the man and woman have expressed a preference for each other, are finding increasing favour among the prosperous Pathans.

Parallel and other cousin marriages are common; and frequently preferred.

Among the wealthy Pathans, the Mahr can be a large sum e.g. 50,000 rupees 1,00,000 rupees and so on, while among the poorer Muslims a Mehr of 500 and 1000 rupees or so is considered adequate. Information stated that a good wife who feels her husband is devoted to her will never demand the Mehr payment, but if a woman is divorced by her husband without just cause, she may demand immediate payment of her Mehr. The Muslims of Nimkhera particularly the Pathans, attempt to follow Islamic rules of inheritance.

As regards Purdah her findings are that, among the wealthy

Muslims of the Bhopal area, women in Purdah ideally do not allow themselves to be seen by me who are not their Kinsmen. Purdah starts, as soon as a girl reaches puberty. The 'element of trust' is central to purdah as it is observed among the high status Muslims of Nimkhera and Bhopal. A woman in Purdah remains so even after her death, her face cannot be viewed except by the close family members. As regards the lower class women, she found that most of the recent converts barely observe any purdah, but do refrain from casual strolling about the village. The girls receive their first burqa at their wedding mostly. The dress, Purdah etc. slowly change from Hindu style to Muslim style in the case of converts. Among the high status, the Purdah is being modified by individuals to suit their own concepts of what is convenient and proper for the modern age.

Lastly, her observation is that, today the seclusion and wearing of burqa become less desirable as they alter and expand their social circles to include wider pan-Indian contacts.

(D) PURDAH : FAMILY STRUCTURE AND THE STATUS OF WOMAN : A NOTE ON A DEVIANT CASE : By A.R. SAIYED, ASSISTED BY PATHAN MIRKHA :

The data on which the paper is based formed a part of a large study entitled, "Muslims Konkan; An Exploratory study". The data presented in this paper covers six villages. Year of data collection not given.

The paper is concerned with the position of Muslim women as observed in a group of villages in the north-central part of Ratnagiri District in Maharashtra. These Muslims are known as 'Konkni Muslims.'

After giving in short the facts presented by other authors on the subjects of Purdah, Saiyad gives his own conclusions. He observes that non-observance of Purdah has helped this group of Muslim women to take advantage of certain existing conditions, and enjoy a freedom which is somewhat unique among Indian Muslims. At length he discusses the association between the absence of seclusion and isolation and the existence of certain socio-economic conditions which helped the women to remain free from traditional social disabilities of their Muslim sisters.

The Muslims use their Hindu surnames Economically and numerically they are a dominant group in many villages. The communal harmony and economic stability have prevented an excessive concern for islamization; which ultimately thwarted the acceptance of orthodox Islamic practices including purdah; and burqa is conspicuous by its absence.

The konkni Muslims are divided into two groups, one that is formed by intermarriages between local population and the Arab emigrants, and the second the converts. The former are known as

Jamatis and the latter as Daldis. The latter resent this term and prefer to be called Mahigirs. There are other Muslims too but neither they are native to Konkan, nor do they share the sub-cultural patterns of the Konkani Muslims. The women of these villages were found to be active in Mahila Mandals, and other women's organisations.

The Jamati women have to marry a Jamati man only, no other Muslim can they marry. The other restriction on these women is that higher education is not much in vogue. Their education is only limited to the school facilities available nearby, thus even for school education they would not go far away if there is no school in the village.

Finally, he concludes that the non-observance of Purdah is not due to impoverishment, meaning these Muslims are not low class.

(E) KINSHIP AND MARRIAGE AMONG THE MEOS OF RAJASTHAN : — By PRATAP C. AGGARWAL

The paper is based on field work but the year of data collection has not been given.

The meos are a Muslim caste who occupy an area popularly known as Mewat straddling the border of Rajasthan and Haryana. They refer to themselves as a Jati, observe the prevailing rules

governing inter-caste conduct and jealously guard their high rank. They claim Rajput ancestry. They have been economically and politically dominant in Mewat. All meos live in Villages.

The entire Meo caste is subdivided into a larged number of exogamous groups; viz. Pals, Gotras and Pattis. Pals are territorial units. In each Pal there are some Nepalias i.e. those who have no Pal. Gotra division is smaller and bears no association with locality. Pattis are yet smaller Kinship groups.

Meo households are small, consisting of 4 to 8 members. Patriolocal residence is preferred. It is considered prestigious for a man to have his sons and their families living in his household.

He observes that unless a widow marries one of her husband's brothers, or has had sons, she must return to her parent's home. Aggarwal found that marriage is considered essential for both males and females. There is no Meo female above fifteen in Charandi Kalan who has not been married at least once. Bride-price system is prevalent. The majority of mariages are monogamous but polygyny is permissible, but not held high. There is no prohibition on widow remarriage. As a matter of fact, all windows unless they have many children, continue to remarry till they are too old to do so. He further found that because of the high economic value of woman, Meo men rarely divorce their wives. But if a women abondones her husband and

wishes to marry another man, the first husband must be paid Jhagra (compensation) by the man who wants to marry her. Levirate and sororate are permissible. But Levirate is more common, because of the bride-price.

Strict village exogamy is practised by the Meos throughout Mewat. This is because of the feeling that all the Meos of a village have a common ancestry. Both cross and parallel cousin marriages are avoided by the Meos. Meo women do not observe purdah, as they have to work in fields.

In conclusion Aggarwal states that Meo kinship and marriage rules closely resemble those of the high caste Hindus in North India.

6. ARTICLE - MUSLIM WOMEN OF INDIA BY - QURRATULAIN HYDER INDIAN WOMEN - EDITED BY DEVAKI JAIN 1975 :

The article is based on, only textual data. In the opening paragraphs she presents an account of their legalistic religion and the middle Eastern ethos combined with that of India which in her opinion have moulded the Muslim values and traditions.

Then she proceeds to give an account of women's position in different times; viz. from Middle Ages to twentieth century. And

according to her, at the turn of the 19th Century the Muslim women of India entered national and literary life, almost with a bang. Purdah set them apart from other women of India, so they had to wage the war of liberation from inside the courtyard.

After this she details the important events concerning Muslim women which happened 65 years ago i.e. during the early years of the twentieth century. These are individual accounts of women in certain special fields like literature, poetry, journalism etc.

But still she herself agrees that the picture is not as rosy as it seems. She observes further that the reform of Muslim Personal Law has become an obvious political issue, yet she feels that some of the antiquated by - laws must be modified and discarded within the framework of the five major schools of the Shariat.

In the last, she observes that the women's emancipation continues to be class oriented hence the girls of affluent Westernised families could shed off the barriers of orthodoxy, while for the peasants, workers in the cottage industries, millhands, housewives living in the slums, life is as dismal as ever. She feels that true progress and emancipation will come only with the country's overall progress and prosperity.

7- ARTICLE - THE STATUS OF MUSLIM WOMEN IN INDIA
BY- PROF. M.Y. KHAN : INDIAN WOMENHOOD THROU-
GHTHE AGES - VIVEKANAND PRAKASHAN KENDRA-1975.

This too is only a textual paper. He opens with the examples of eminent Muslim women of the past and states that the Muslim women's position came to be limited only as mother and as wife. But of late there has been an awakening of Muslim women. He feels that economic independence is essential for bringing women on equal level with men. Further he describes the position of Muslim women classwise. He feels that the upperclass Muslim women of India are progressing fast and are holding their head high. They are free from orthodox traditions. They have dropped the veil and the path of education is open for them.

As regards the middle class his contention is that they follow seclusion though not too rigid. The number of women really educated, appreciative of art and literature, a few even themselves poets and writers is out of all comparison, large. His opinion about a middle class mother is that she usually is an affectionate mother, but not often an inspiring one.

In respect of working class women he observes that being very busy with work and the domestic responsibilities, they have no leisure for finer sensibilities. They have no education. The husband

sometimes illiterates the wife, but comparatively their position is better than the western lower class.

In the end he gives some thought to the dancing girls. They are little educated, with their tastes uncultivated. Modern opponents of dancing, have already done much to degrade the profession and are gradually forcing the Muslim dancing girls into a shameful traffic.

8- NATIONAL COMMITTEE ON THE STATUS OF WOMEN IN INDIA - 1975 SYNOPSIS OF THE REPORT :

The report opens with Religious tradition which provide the Socio-cultural setting for women of any community.

The committee set up six small Task Forces and two Study Groups to examine the changes in the field of law, employment, education and other aspects of economic life, political participation, social life in general, and health problems. It carried out four surveys to measure the changes in the social status of women and their employment position, both in the public and the private sector. The committee toured all the states and met in each state, about 500 women who formed a cross section from different walks of life both in urban and rural areas. Information was also gathered from different national women's organisation etc.

The relevant sections here are regarding marriage, purdah and educational status.

Three different sets of views were expressed regarding polygamy, viz middle class U.P. women opposed to any change in the law, poorer women of the same state desired monogamy, while Kashmir women demanded that polygamy be banned. Though the incidence of polygyny among Muslims is not as high as commonly believed, they found widespread resentment among Muslim women against legal sanction of this practice. They regard (Muslim women) that any protest against this institution always resulted in acute oppression against which Muslim women received no protection from society. Though law alone cannot eradicate this practice, its existence acts as a norm setter and arouses public conscience. Hence an act to this effect is essential. The incidence of polygyny found by the study was 5.7 per cent among the Muslims. The Committee opined that a uniform law to repudiate a child marriage on the lines of the provision under Muslim Law should be adopted for all communities.

The Committee's observations in respect of divorce are that though there is the Muslim Marriages Act 1939 recognising the women's right to divorce, and custom too allows a woman to demand divorce in certain conditions. A Muslim wife continues in a position of legal inferiority and insecurity as long as the husband's unilateral right

to divorce continues to be recognised.

There are, the Committee observes, a number of social and cultural sanctions for the practice of dowry among both Hindus and Muslim communities. The Committee feels that women's organisations and mass media should play a definite role in organising active propaganda against these practices and to make women conscious of their demeaning implications.

The Committee's contention regarding education of women is that the post independence expansion of educational opportunities was relatively lower among women, particularly at the primary and secondary level. Secondary and higher education was practically confined to the urban middle class. The number of illiterate women outnumbered the greatly increased literate in absolute number.

The committee observes that true parity will be possible only when the implications of the constitutional equality are accepted in people's mind. Even with regional variations, basic notions about male and female roles display some common features. A woman is primarily associated with the home, is expected to look after domestic chores and her typical roles are those of a housewife and mother. In the cultural understanding of the people, home - making like child bearing and child rearing, is identified with femininity. Their role in

the outside world has not yet been accepted in the same manner as men's.

Further they observe that society's ambivalence regarding the gainful employment and independence of women is demonstrated in many ways. Her income is appreciated because it raises the standard of living and lessens financial burdens, but the freedom of association and movement needed for outdoor work is not approved by many who continue to put a stigma on working women.

They feel that films and advertising should seriously consider the complaint that they are degrading the image of women by using them as sex symbol, and contributing to the increase in sex crimes and deviant behaviour that threaten women's status in society.

The committee has recommended measures for the improvement of women's status.

**9. ARTICLE - IN A COMMUNITY - BY SHAHIDA LATEEF
SEMINAR - MONTHLY SYMPOSIUM - THE STATUS OF
WOMEN MAY - 1973 :**

She has presented the textual position only. In the introductory portion, she describes the sources from which a Muslim

woman and man derive their rights and their beliefs; and states that the laws were formalised and given legal sanction in India in the Shariat Act of 1937.

She rightly observes that although there are many substantive laws to guard the status of Muslim women. There are many practices in India which actively corrode these rights. Many of these practices are attributed to religion and as such are considered essential to any woman calling herself a Muslim.

Her contention regarding purdah is that the practice has made it impossible for women to receive any education and lack of education made it impossible for a woman to consider a career or to be able to administer her own property. Further she observes that purdah has more or less died out of the upper and some of the urban lower classes but it still haunts the middle classes in both urban and rural areas.

The author's observation regarding polygamy is that, in India it is not a serious problem because of the financial and other constraints on maintaining more than one wife. She feels that today there is no reason for not formalising a law in order to give total security to a woman. In fact, she opines, every marriage contract should carry a monogamy clause. She considers the restriction on women not permitting them to go to the mosque for Namaz, as ironic.

She is of the opinion that the women themselves can bring about a change most effectively by creating and conditioning a whole new generation.

She further observes that it is upto both men and women to change their attitudes and bring them in line with modern concepts of equality which will in any case be without any sacrifice of the basic Islamic principales.

10. RADIANCE VIEWS WEEKLY-EID-CUM-INDEPENDENCE SPECIAL - 1978.

(A) ARTICLE ON UNIVERSALITY OF MUSLIM PERSONAL LAW BY - S. ABDUL GHAFFAR, MADRAS :

This again is not based on any empirical data. He has dealt with only polygyny. He has made efforts to defend the law in this regard, by giving the important conditions which make it necessary for a man to take to polygyny. He further quotes Dr. Annie Besant who supports polygyny as it looks after women better. Thus he feels that polygyny is a preventive does of medicine for the moral sickness viz. adultery; and wishes that it be legalised among the Hindus too.

It is curious to note that he gives reference of a survey of the country undertaken six years ago (no data, name of researcher etc. given) which he claims, revealed that 72 per cent Hindus (in spite of

the Hindus Marriage and Divorce Act 1955) indulge in polygyny while only 15 per cent Muslims practised polygyny. It looks abused.

(B) ARTICLE - ISLAMIC POLYGAMY Vs. STRICT MONOGAMY -
By DR. KALIMUR RAHMAN, BHAGALPUR.

He has written the article of course, non- empirical, to eradicate the misunderstandings regarding the sanction of polygyny. After giving the Quranic excerpts, he presents his points defending polygyny.

The points are : (1) It was a limitation to the number of wives which was a necessity at that time as the Arabs were taking as many wives as they liked. Thus it is not a licence but a restriction in fact. (2) The prophet had put a restriction to this number also making equality and binding, which was only possible for a Prophet and not for ordinary men. Thus actually it emphasises monogamy. (3) It is a safety valve, a measure, at times, the most desirable one to check and limit sex crimes and excesses and adultery. It is not the rule, rather, the exception.

As a measure to remedy this, he suggests strict implementation of the very sane and practical Quranic laws regarding this, rather than a law imposing monogamy. In his opinion, it is enough to see that the sanction of polygyny is not misused at the hands of the unscrupulous individuals.

In the end he states that the cry that the Muslims in general, are polygamous does not seem to be based on facts; and actually the number of polygamous Muslims is very small.

FAMILY KINSHIP AND MARRIAGE AMONG MUSLIMS IN INDIA EDITED BY - IMTIAZ AHMAD, 1976 :

In the book under reference an article written by A.R. Saiyad, the author is of the view that there exists no possibility of any change in their status and position unless the Muslim Personal Law and code itself is changed. Purdah has rendered the Muslim women incapable of contributing to and participating in a host of activities suited to their interest and talents.

MUSLIM WOMEN IN PURDAH AND OUT OF IT.¹³

BY - JAMILA BRIJ BHUSHAN, 1980.

Mrs. Jamila examined the rights granted to women by Islam and their application to Modern Muslim. She claims to conduct the interviews with women from all regions of the country and belonging to different strata of the society. She concluded that due to lack of education and certain constraints they are not organised to make their plight public and to galvanise legislatures.

Though she claims to conduct her enquiry in whole regions of the country but she did not indicate the places of interview, tools of

study and the outcome. Employment is a potential source of change but it has not been taken into account. The study is vague and misdirected. She did not give any data or table. Her generalisations appear to be merely theoretical.

STATUS OF MUSLIM WOMEN IN INDIA¹⁴

BY - INDU MENON 1981

This book deals with the impact of modernisation on the traditionally ascribed status of Muslim women in India from the vantage of education. The study was conducted in four northern districts.

Of Kerala, Mrs. Menon examined the role of education in improving the social status of Muslim Women. She has come to the conclusion that education has contributed significantly to the improvement of the social status of Muslim but structural and institutional factors hinder the acquisition of education.

Her education are lop sided. Besides education several other factors such as modernisation, secularisation and democratisation have also played a significant role. Her area of sutdy is also limited and confined to south India. Thus her conclusions can not be applied to the whole country.

ISLAMIC SOCIETY AND CULTURE¹⁵
EDITED BY - MILTON ISRAIL AND N.K. WAGLE 1983

In this book two articles. The making of the Muslim lady by Barbara D. Metcalf and Parda and women power in nineteenth century India by Gail Minault are worth mentioning. In the first article Matcalf based her comments on Thanvi's Bilushti Zewar. The author is of the view that Muslim women should rediscover their identity as individuals having rights in Islam. The customary seclusion of women and especially lack of education left them ignorant of their legal rights and made them unable to insist upon proper use of machinery which the law has provided for their protection Thanvi wants that Muslim women be fully cognizant of her legal rights.

Gail Minault examines Hali's Majilis Un Nissa. Hali's incentive for women's reform is firmly rooted in their traditional core of Islamic Sharisa law. Hali's book according to Minault gives us a unique glimpse of preindustrial urban Muslim Middle class life and the social and economic roles of women in that culture.

These two articles emphatically champion the cause of education for Muslim women but do not reflect the change in their status.

MUSLIM WOMEN IN INDIA¹⁶

By - SHAHIDA LATEEF 1990

Mrs. Lateef examined the manner and extent to which the status of Muslim women in India is affected by being Indian, being Muslim and being women. She has also examined, the historical factors which have influenced them. She undertook collection of Data in Nine big cities - Delhi, Bombay, Calcutta, Madras, Ahmedabad, Lucknow, Srinagar, Hyderabad and Trivendrum. Her findings reveals a considerable disparity between the Muslim family stereotypes and actually. She is of the view that status and role of a woman in a minority community is as much affected by their perception of themselves as a minority within a minority as by the strata and region to which they belong, she came to the conclusion that the reaction of the Muslim community towards women has over shadowed the changes brought by planned economic development and the pace of social and political changes. She studied the issues in historical context. Her conclusions are based on the survey of big cities. She could not visualize the changes as a result of modernisation and political developments. Secularisation is diminishing the distinction between the educated Hindu and Muslim women. Sample size in the study is very minute and results based on it may not be significant. She did not make comparison with historical facts clusing the interpretation of data.

STATUS OF WOMEN IN ISLAM¹⁷

EDITED by -

ASGHAR ALI ENGINEER

Engineer's book is a collection of four articles viz., 'The position of women under Islam by Lokhanawala, Social Dynamics and status of women in Islam by Engineer, Personal Law and Muslim identity by Balrajpuri and women in Muslim Society by Moin Shakir. The first two articles examined in detail the position of women from theological point of view and argue in favour of enhanced status of women within the frame work of Islam. Both these articles make out plausible case for equal status for women and deal with the dynamics of change. The third article written by Balraj Puri examines the case of Muslim Personal Law as it operates in India and discusses the sensitiveness involved in bringing about any change through state intervention. He has competently dealt the problems of change, Prof. Moin Shakir argues in favour of change in his article. He holds that in a society which ensures modernisation for the elite and backwardness for the masses, it is difficult to accord equal status to both the sexes. These articles do not deal the problems and indicate the process of change.

CONCLUSION :

The review of a number of empirical and textual works shows that barring local variations, in principle, the Muslims all over India are the same, and the position of women as envisaged by the Quran and traditions is not very glorious, though certain rights have

been bestowed on them at a time when other communities had denied their women such rights. These rights too could not be exercised due to purdah and seclusion. Purdah and seclusion limited their movement and consequently education, economic independence etc. leaving them to become only mothers and wives; under pretext of protective care. Today there is some change in their position as regards Purdah and education, but the change occurs slowly.

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CHAPTER-III

RESEARCH DESIGN

Women, because of the physical inabilities have always been called the weaker sex and have always submitted to the physical force of men since their emergence on the scene and have always been made to be subservient to the goals of masculine passion. Women themselves never thoughts of opposing the rule and followed the traditions blindly.

The traditional social structure, influenced by many social forces is undergoing a basic change. The traditional, ritualistic, static and closed society is gradually turning to modern, open and dynamic. This process of change started in India, with the advent of British rule. English education, western socio-cultural values, British legal and political system entered India and in the course of time they cut at the root of the traditional value system and structure of the Indian society. This process of change was further accelerated during the course of freedom struggle and with the introduction of new technology and urbanisation. Establishment of democratic set up coupled with five year plans, community development programmes have further resulted into the change and effected the traditional Indian value system. Women, that constitutes nearly half of the Indian

population has also not been left untouched. Her position, role, status, functions, values, and life style, all have undergone a change but this change is not equally perceptible in the women of different communities of the Indian society.

Muslim that constitutes nearly eighteen percent of the Indian population is least influenced by the wave of change. Muslim woman has been relegated to an inferior status in her society. She has inferior position. Commentators of Muslim law define the rights, women may claim from their husband Hakim-Bin-Merawiya seeks to know from Mohammad - "what is my duty, my haqquq to my wives ? He replied that" you give them to eat when you eat yourself and clothe them when you clothe yourself; and do not slap them on the face or abuse them, nor separate yourself from them in displeasure, except in your own house."¹

From these excerpts, it can be seen that the position given to women by Mohammad is not very commendable though some liberties were given to women by Islam in its early reformist phase.

It is generally recognised that some of the more notable reforms introduced by Muhammad were those affecting the women of his day and that notwithstanding what might be said, 'to the contrary,

he really did a good deal to ameliorate their lot. He restricted unlimited plurality in the matter of wives; discouraged divorce, forbade female infanticide, the disposal of widows as part of a deceased man's possessions and restrained guardians from marrying female orphans in their minority; moreover, he established a law of inheritance for women, secured to wives the right of mahr, enjoined kind treatment towards female slaves, and at the same time promised religious favours as a reward to those who helped to support the orphans.²

Jones and Jones observe further that in these ways he proved himself to be a practical idealist, because among the Arabs, who were susceptible to an appeal in the name of religion, he claimed divine sanction for his social reforms. The same sanction, however has in the intervening centuries acted as a deterrent to progress because reforms designed for his day have been looked upon by the orthodox as binding for all time.³

As observed by Zarina Bhatty,⁴ it seems that Muslim women in India have inherited the restrictive components of both, the Muslim and Hindu traditions.

This shows that Muslim community in India is bound by tradition rather than by the letter of the religious law Al-Quran. And this is recognised by some Muslim writers themselves, and they think

that this traditionalism is solely responsible for their backwardness. Salma Khan in her article in Sarita (Hindi Fortnightly) observed that only Indian Muslims are lagging behind, while Muslim communities in other countries have gone far ahead. In her opinion there are three main factors which are responsible for the economic and social backwardness viz (1) lack of education, (2) more children, (3) impact of Mullahs - religious preachers.

In her opinion the position of Indian Muslim women is very pitiable. They are not allowed the right of education. Divorce without any genuine reason is very common and polygamy is practised. The cumulative effect goes to lower the status of women. Moreover, under the pretext of family prestige and caste prestige they marry the girls to boys of lower ability, which adds to the plight of the women.

The only provision which was upheld by everyone was about the inheritance of property, and can be clearly seen from the statement of *Dr. Annie Besant*, *She says - "in Al-Quran, the law about women is more just and liberal. It is only in the last twenty years that Christian England has recognised the right of women to property, while Islam has allowed this right from all times."*⁵

Dr. Annie Besant has defended polygamy too- "when we see thousands of miserable women who crowd the streets of Western

towns during the night, we must surely feel that it does not lie in western mouths to reproach Islam for its polygamy. It is better for a woman, happier for a women, more respectable for a woman, to live in Islamic Polygamy, united to a one man only, with the legitimate child in her arms, surrounded with respect rather than to be seduced, cast out into the streets, perhaps with an illegitimate child outside the place of law - unsheltered, and uncared for to become a victim of any passer-by, night after night rendered incapable of motherhood, despised by all.⁶

In short, in agreement with A.R. Saiyed and his assistant Pathan Mirkhan we can say that most major religions of the world have taken a keen interest in the position of women and have made various pronouncements concerning them. Coincidentally, practically all of them have created a confusing picture of what they have wanted their actual position to be, Islam is no exception to this generalization. Two sayings, attributed to the Prophet Mohammad will illustrate the point in question. The first of these is : 'I have not left any calamity more detrimental to mankind than women'; and the second; 'the world and all things in it are valuable, but more valuable than all is a virtuous woman.'⁷

The Muslim women inspired by modernity. English education and urbanisation is struggling to come out of the web of her

society. She is clamouring for independence, education, equality and socio-political rights. But the religious and social leaders hinder her efforts and are not prepared to treat her at par. Demand for a common civil law for the whole country is opposed by them in the name of Islam. Despite these facts, a slow and gradual change is occurring in her ideas, values, attitudes status behaviour education and life style. Level of education is increasing among Muslim women and spreading of education has revolutionised her life style and thinking . No study has come to the notice analysing education as an instrument of change in the status of Muslim women. The present treatise has ventured to study the role of education in rasing the status of Muslem women and bring modernisation in the Muslim community.

OBJECTIVES OF THE STUDY :

The prime aim of the present work is to analyse the role of education in raising the status of Muslim women and diversifying her roles. In short objectives of the present research work are as follows :-

- (I) To find out the role of education in changing the status of Muslim women .
- (II) To find out the impact of education in decision making in matters related to marriage, divorce and family matters.
- (III) To find out the role of education in their property rights, inheritance and employment market.

- (IV) To find out the role of education in eradicating superstitions and evil practices.
- (V) To find out the role of education in creating political consciousness and awareness
- (VI) To offer suggestions for further researches.

HYPOTHESIS :

The study is primarily descriptive, so there is no need to formulate any hypothesis. Even then to make it scientific, following hypothesis have been framed and tested during study :

1. Education has significant role in bringing change in the status of Muslim women,
2. Education has significant role in giving decision power regarding marriage, family matters and other important issues.
3. Education has significant role in giving Muslim women property rights and opened doors for employment.
4. Education has positive role in eradicating superstitions and evil practices from them.
5. Education has created political awareness and consciousness in Muslim women.

AREA OF STUDY :

Muslim constitutes nearly sixteen percent of the country's population. The percentage of Muslims is comparatively high in Uttar Pradesh . According to the census of 1991, Muslims constitutes more than eighteen percent of the population in this state. Hence the present study has been confined to this state. The state is divided in various administrative divisions. Neither it is feasible nor pertinent to study at the macro level. Hence the problem was analysed at the micro level. The area of study was delimited to only one administrative division i.e. Moradabad. This division was constituted in 1980 seperating three districts Moradabad, Bijnor and Rampur from Rohilkhand division. On 7th April 1997 a new district Jyoti Ba phule Nagar was constituted seperating Amroha and Hasanpur tahsil from the district of Moradabad. Hence this division has four districts-Moradabad, Bijnor, Rampur and Jyotiba Phule nagar.

Population of the division

	H	M	Total	Percentage of Muslim population
Moradabad	43.58	36.22	80.80	44.8
Moradabad district	17.30	11.63	28.93	40.0
Bijnor	13.95	10.60	24.55	43.6
Rampur	7.14	7.89	15.03	52.5
Amroha J.P.Nagar	6.19	6.10	12.29	49.6

Source - District Information office.

The area of Moradabad is 5967 sq.km. The city of Moradabad came in light for the first time in the year 1624 when king Shahjahan sent Subedar Rustum khan to crush king Raja Ram Sukh and he named it as Rustamabad. Later on its name was changed as Moradabad after the name of prince Murad.

It is known as Peetel Nagar all over the world. It occupies an important place in the country's economy .It is known as the home of Brass artware. The origin of brasswave industry at Moradabad may be traced back to a few hundred years. The art of chieseling designs on metal or inlay of metal was brought into India by Mughals. They patronised this art and gradually different pockets of brass art ware developed. Out of them Moradabad became more famous. This industry which was initially small and confined to hereditary families gradually grew into an export oriented one. With the passage of time it earned fame through out the world. Now it is the largest foreign exchange earning city in the country. This industry provides employment to a large number of persons. The city is a center of making both plain as well as engraved metal art ware. The district exports shining and dazzling artistic brass wares and other articles to all over the globe.

District Bijnor is a small but thickly populated district. It occupies an important place in the history. During Mahabharat it was considered a place of recluse and peace. After being expelled by

Duryodhau, Vidur lived here in a kuti which is situated in Bijnor city. It also occupies an important place in Jain community. Mandawar presently, a village has important and artistic remains of Jain architecture. Various remains were also excavated in the close vicinity of the city. The district is also a door way of kumaun hills. According to the statistical diary of Uttar Pradesh 1996, the total area of the district is 4848 sq. km. There are various sugar mills and crushers in the district.

District Rampur was a very popular Muslim state ruled by Shia Nawabs. The state supported Britishers in 1857, the first war of independence. When the native states of India were merged into union, Rampur state was also merged into it. The area of Rampur is 2367 sq.km.

Previously, Amroha was a tahsil of Moradabad district. It was declared district by km. Mayawati, the then chief Minister of U.P. on 22nd April 1997. It is renamed as Jyoti Ba Phule Nagar. The population of Amroha is 12,29,118 and the area is 2029 sq.km. There are three tahsils in the new district. They are Hasanpur, Dhanaura and Amroha. It has six blocks- Amroha, Joya, Dhanaura, Gajraula Hasanpur and Gangeshwari. Total village in the new district are 1133.

Amroha was famous for two things i.e. the Rohr fish and Mango. The wooden work of Amroha is also famous. Vasudeva tirth and Mazar of Shah Vilayat Sahib are famous places in the city. Gajraula concentrates heavy industries.

This division is thickly populated Proportion of Muslim population is comparatively greater . According to census of 1991, Hindu ratio is more than 4: 3 Muslim populations of this region is 30.36 crores. Choice of this region was made because of thick Muslim population. Infact percentage of Muslim population is more than double that of the whole country. This percentage is even higher in urban areas. 48% of the Muslim population is that of women.

SAMPLING

The study was conducted in all the districts of the division. However J.P.Nagar has been included in Moradabad because basic statistics of the new district were not available. The sample was selected in three stages. At the first stage, one locality was selected from each city. Every city has pockets of Hindu and Muslim population.

Here barring few exceptions, population belong to one community. Asalatpura in Moradabad, Shehdana in Bijnor and Badi Masjid in Rampur were selected in the first stage. In these locality 99.0 percent population was Muslim. At the second stage every

household was selected on random basis. In every household a list of the major women was made. Then through lottery system three women were selected. Out of them one was illiterate, one was moderately educated and third was sufficiently educated. If there was not three women, it was substituted. In all 1026 women were selected. Out of them 109 refused to respond and 17 were dropped arbitarily. In all 900 women were selected for sample. Equal number of sample i.e. 300 women were chosen from each city.

To measure the attitude of menfolk 300 Muslim males selected. For their selection, the households spotted by the above method, were taken into consideration. Highest earner from each family was selected for interview. The idea was that in this materialistic age generally the decision of such member is decisive. In all 300 Muslim male One hundred from each city were selected for study.

TOOLS OF THE STUDY

The selected sample was personally interviewed by the researcher through a self developed test. Dimensions of the test were social and family life, education, purdah, marriage and divorce, religion economic status and work situation and political. The test was pretested on 60 units. 300 man folk were also interviewed through interview guide.

The primary date was supplemented by the secondary data. For this purpose reports, published and unpublished literature, research works, magazines etc. were consulted. Bibliography given at the end of the thesis is an sample proof of it.

DIFFICULTIES ENCONTIERD :

During survey, the researcher had to face many problems. They may be enumerated as follows :

- 1- size of the sample was large.
- 2- Muslim women specially illiterate ladies were hesitant to respond.
- 3- In responses, the sample was not free. They were afraid of responding in such manner which might offend the orthodox section of the community.
- 4- Concentration of Muslim women in the dirtiest areas of the cities. Atmosphere was not congenial and it was often unpleasant to go there.
- 5- This segment was very sensitive and was firm in their conviction.
- 6- Muslims were always suspscious on the enquiry of the researcher.

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CHAPTER-IV

INTERPRETATION OF THE DATA

SECTION-[A]

PORTRAIT OF THE RESPONDENTS :

Muslim are tradition oriented and blind orthodox. They are economically and educationally backward. Education among the women of this community is very low.

For any interpretation, the analysis of the socio-economic back-ground or portrait of the respondents would be helpful to enquire into the complex nature of the phenomenon and in gaining insights. As such the researcher has tried to analyse the socio-economic factors like sect, caste, age, education, income, profession, family type. Number of children and husband's occupation etc. of the Muslim women of the division.

AGE WISE DISTRIBUTION :

Age is one of the Important aspects, Therefore it is intended to find out in the study to what age group our respondents belong.

The indicates that little less than two third (59.78) of the respondents were upto 36 years of age while more than one third were above 36 years of age. The distribution of the age reflects two

generations. Since elderly women were hesitant in giving information, their number (100 or 11.11 percent) shows a declining trend. The maximum number of the respondents belonged to 29 to 36 years of age as they were matured and firm in their conviction. They were the chain between the two generations.

Table - 4.01
Age Composition of the Respondents

Age Group	No. of Respondents	Percentage
Below 2 Years	168	18.67
21 - 28	182	20.22
29 - 36	188	20.89
37 - 44	144	16.00
45 - 52	118	13.11
53 and above	100	11.11
Total	900	100.00

SECTWISE DIVISION :

In the present survey the sectwise distribution of the respondents is given in Table No. 4.01. Nearly two third belong to Sunni sect while one third (33.89%) are Shias. If own wise distribution is taken into account, maximum number of Shias belong to Rampur.

There is a difference between both the sects regarding the

applicability of different sources of law. The Shias reject all traditions (Ahadiths) which have not been received from the Holy Kur'an, while the Sunnis accept the traditions from other sources as well as the Koran.

Table No. 4.02
Sectwise Distribution of the Respondents

Towns	Sunni		Shiah		Total
	Responses	Percentage	Responses	Percentage	
Moradabad	200	66.67	100	33.33	300
Bijnor	235	78.33	65	21.67	300
Rampur	160	53.33	140	46.67	300
Total	595	66.11	305	33.89	900

Infact the Muslim Society is clearly stratified. First there is a line which divides the Ashraf from the Ajlaf, the former are high and the latter low. The Ashraf one are further divided into four ranked sub-groups. Sayyad, Sheikh, Mugal and Pathan. Some would regard Muslim Rajputs as a fifth sub-group of the Ashraf. The Ajalat are similarly subdivided into a much larger number of groups. All these groups, the Ashraf and the Ajlaf, are endogamous. Further more, they are hierarchically arranged in relation to one another, the Sayyads occupying the highest and the sweepers the lowest position.

Muslims, insist that the sub groups of the type mentioning

above are not castes. All muslims pray together on Friday and on other special occasions regardless of their social group. They also point out that Muslims do not object to eating and drinking together whenever on occasion arises.

Infact congregational prayers, commensality and scriptural prescriptions are not enough to disprove that the caste system exists among the Muslims.

In Moradabad division large majority of its residents are Muslims. Their social structure remains traditional. The castes are broadly similar groups possessing a set of attributes which are closely identical to the ones commonly associated with castes in India. The only difference is that caste among Muslims are groupings. their members are traditionally associated with or denote their source of origin. Thus names like juleha, Teli and Faqir, which refer respectively to the caste of weavers, oil pressers and religious mendicants and beggers are derivations from the traditional occupations which members of these groups either pursued in the past or is engaged today.

On the other hand, names like Khanzada, Sheikh, etc. indicate the source from which the members of those caste claim their origin and descent. The Khanzadas claims to be Pathans and Sheikh

claims to be descendants of those who followed the prophet Mohammed during his historic flight from Mecca to Medina.

The second attribute of caste in the area is their association with a traditional occupation which is implied by the name of some of the castes. Each caste is not only identified with a distinct name and traditional occupation, but is also associated with a distinct life style.

Respondents were asked to indicate their caste. Answers have been tabulated in the following table No. 4.03. Half of the respondents belong to Saiyed, Shaikh and Pathans; Maximum number of the respondents belong to Pathan caste. Among the Ajlaf caste Ansari and Qureshi have the maximum respondents. 36.7 percent respondents belong to these caste. Rest of the respondents 13.9 percent belong to all other castes. In this way in our sample half of the respondents are Ashrafs and half are Ajlaf.

Table No. - 4.03
Castewise Distribution of the Respondents

Caste	Responses	Percentage
Saiyed	125	13.9
Shaikh	110	12.2
Pathan	210	23.3
Ansari -(Weaver)	180	20.0
Qureshi (Buteher)	150	16.7
Carpenter	38	4.2
Bharhuja	17	1.9
Teli	22	2.4
Nai	32	3.6
Dhobi	5	0.6
Pasi	8	0.9
Bhangi	3	0.3
Total	900	100.00

DISTRIBUTION ON THE BASIS OF EDUCATION :

Since Independence, the government of India has been providing a number of concession to minorities in the field of education with a view to ameliorating their social and economic status. Certain Minimum level of literacy is a basic requirement for the people to get out of ignorance and backwardness. Therefore, both a vertical and horizontal diffusion of literacy and education is indispensable for social and economic progress.

Literacy rate among the Muslims is very low but the conditions of women in this respect is rather worse. Very few specially from the upper strata women could achieve higher education.

Table No. 4.04
Education Wise Distribution

Level of Education	Responses	Percentage
Illiterate	316	35.11
Primary	248	27.56
Middle	204	22.67
High School and College	132	14.66
Total	900	100.00

The table indicates that more than one third (35.11) percent respondents were illiterate. A little more than one fourth were educated upto primary level while a little less than one fourth (22.67 Percent) have taken education upto middle class i.e. below high

school. Only 14.66 percent were highly educated. They have passed High School and some of them have even gone to college.

It shows that High Education is comparatively low among Muslim women.

Respondents have also been classified on the basis of fathers, mothers and husbands' education.

First of all the respondents have been classified on the basis of husband's education. (Table No. 4.05) A little than 10 percent have illiterate husband while 13 percent have highly educated husband. Nearly one sixth (15.50%) have husband having little education (primarily level). Education of husband of more than one fourth (26.89%) is middle and that of more than one third (34.89%) is matriculation.

Table No. 4.05
Respondents Husband's Education

Level of Education	Responses	Percentage
Illiterate	86	9.56
Primary	140	15.56
Middle	242	26.89
High School	314	34.89
Higher Education	118	13.10
Total	900	100.00

After classifying the respondents on the basis of husbands' education, they have also been tabulated on the basis of father's and mother's education.

Table - 4.06
Respondents' Father Education

Level of Education	Responses	Percentage
Illiterate	466	51.8
Primary	206	22.9
Middle	128	14.2
High School & College	100	11.1
Total	900	100.00

Father of more than one half (51.8%) are illiterate and little less than one fourth (22.9%) are educated upto primary standard. Only 14 percent respondents have their father educated upto middle and 11 percent have their father educated above middle i.e. they have passed high school or post high school examination.

So far as the education of respondents' mother is concerned, 81 percent have illiterate mother and mothers of 12 percent are educated upto primary and 7 percent upto middle i.e. VIII class standard. No one has highly educated mother.

Table No. 4.07
Respondents' Mother's Education

Level of Education	Responses	Percentage
Illiterate	728	80.9
Primary	110	12.2
Middle	62	6.9
Total	900	100.00

RESPONDENTS' OCCUPATION :

Economic participation of women is increasing in all the parts of the world. India is no exception to it. But participation in economic activities is not the same in all the communities. Muslim are little prone to change, so their women rarely go far occupation. They are secluded and very few women dare to break the four walls of the home. It is essential to study how many women of Muslim community in the sample went to earn their livelihood. Responses are recorded in the following table.

Table No. 4.08
Respondents' Occupation

Level of Education	Responses	Percentage
Housewife	836	92.9
Teaching	52 (81.25)	5.8
Office	8 (12.5)	0.9
Nursing	4 (6.25)	0.4
Total	900	100.00

From the table, it has come to the notice that nearly 93 percent women are house wives. They do not contribute to the earnings of the family. Only 7.1 have taken up the job. Out of them 5.8 percent of the total respondents and 81.25 percent of the working women are in teaching. 12.5 percent of the working women are in clincial job and 6.25 percent are in nursing profession. It can be concluded that only few women are in working and teaching is the most popular occpation.

DISTRIBUTION ACCORDING TO INCOME :

Income of the respondents may be an index of their status but the family income is definitely an index of the family standard. Higher the income, more domestic equipments and better standard of living would be. More income at one's disposal would enable him to purchase goods of comfort and status.

It is often said that income effects the status, so family income of the respondents and their personal income has been taken into account.

From the following table it appears that nearly 11 percent of the respondents have family income above 5000 rupees per month while 7 percent have less than 750. 11 percent have income upto 1500 rupees while 14 percent respondents, family income is in the income group of Rs. 3750-5000 per month.

A little more than one fourth respondent's family income is between 1500 to 2250 rupees per month and another more than one fourth respondents' family income is in the income group of Rs. 2250 to 3750 per month.

So far as respondents' own income is concerned, only 64 (7.1%) were in job. So 92.9 percent respondents have no income. Out of 64 respondents 15 (23.5%) has income between Rs. 750 to 1250 per month and more than one third (34.4%) has income between Rs. 1250 to 2000, more than one fifth (21.8%) come in the income group of Rs. 2000 to 3000 per month. Rest of the respondents either below Rs. 750 per month or above 3000 per month.

Table No. 4.09
Respondents' Family Income

Income in Rupees	Responses	Percentage
Upto 750	59	6.56
750 - 1500	103	11.44
1500 - 2250	238	26.44
2250 - 3750	275	30.56
3750 - 5000	130	14.44
Above 5000	95	10.56
Total	900	100.00

Table No. - 4.10
Respondent's Own Income

N = 64

Income in Rupees	Responses	Percentage
500 - 750	7	10.9
750 - 1250	15	21.5
1250 - 2000	22	34.4
2000 - 3000	14	21.8
Above 3000	06	9.4
Total	64	100.00

STRUCTURE OF THE FAMILY :

Family is the basic social institution to which an individual belongs since his birth. The pattern of relationship and the members constituting a family show the type of family one has:

It is admitted that status in joint family is inferior to status in nuclear family. Women have more decision making power in nuclear family. In joint family rule of one elder leaves little opportunity of freedom for raising the status. Opportunity to acquire education is more in nuclear family.

Table No.- 4.11
Structure of Family

Type	Responses	Percentage
Alone	19	2.1
Nuclear	501	55.7
Joint	348	38.7
Joint Extended	32	3.5
Total	900	100.00

The table indicates that only 2 percent are leading lonely life. They are widows and living alone. More than half (55.7%) are having nuclear family in which husband, wife and children are living. Nearly 39 percent are having joint families in which atleast two generations are living. 3.5 percent respondents are having extended family. In such family three or more generations are living.

This reflects that fashion of living seperately in nuclear family is increasing which is evident as large number of respondents belong to such type families.

SECTION-(B)

INTERPRETATION OF DATA RELATED TO EDUCATION

The 'Educational Status' of a population is one of the recognised indicators of the quality of population.¹

In any society, the educational system plays an important role in the training, development bringing change and allocation of its' manpower resources. Ideally, it sorts people according to their interests and ability, channels them into streams of training which develop their interests and potentials, encourages them to aspire to adult roles that are in keeping with their talents and imparts such types and levels of information, knowledge, and training to individuals as are necessary to enable them to fulfil the demands of their occupational roles on the one hand, and to meet with the society's needs for trained manpower resources on the other hand (Sorokin 1927; Parsons 1959; sewell and Shah 1967). In a developing country like India, the educational system becomes a powerful instrument of economic and social changes for accelerating the process of transforming its traditional and agrarain ways and means of living into those of a modern and industrial society.²

Thus education is the primary need of any society. India is non exception to this. But, the educational system in India has been

undergoing continuously new experiments and traits, in order to make it suitable for all classes and meet the needs of both the sexes. At present too educational reconstructions is the much debated problem. Our educational system has at its credit only the failure to spread enlightenment and combat mass illiteracy.

A new era of compulsory education has started in 1919 under the Montague chelmsford contribution. This changed trend has since been brought into practice by increasing the educational facilities for the masses. The constitution of Indian Republic too recognised the right of free, compulsory, primary education for every citizen. But all these efforts could not change the position of women's education to a great extent, as little importance is given to women's education, it being thought only incidental and not vital.

Literacy has been defined for the purposes of census as the ability to write a letter and read the answer to it. In India the percentage of literacy has been very low. No doubt, most of the countries in the African continent and of the S.E. Asian Region have more or less the same or even a smaller percentage of literate population; China and Japan enjoy a far happier population. But as compared to the advanced countries of the world our position is inglorious. There are countries like U.K., U.S.A., U.S.S.R., France, Czechoslovakia which have literacy percentage between 95 and 100.

Pakistan stands below us. It has been computed that half of the human race can neither read nor write and of these illiterates about a third are found in India.

There has been a gradual increase in the field of literacy (6.2 per cent in 1901, 8.3 per cent in 1921, 18.33 per cent in 1951, 28.31 per cent in 1961, 34.45 per cent in 1971, 43.56 per cent in 1981 and 51.21 per cent in 1991. The rate of increase is not significant especially in the case of female literacy which is a little more than half of the male literacy for which the dearth of sufficient educational facilities and also the grave poverty of the masses are responsible. Among the Muslim women the literacy rate per 1000 is 6 which is the lowest in comparison to other religious groups.

'India's illiteracy rate is among the highest in the world; universal elementary education for all children in the age groups of six to fourteen years is still a distant dream."³

Observations of the Education Comission (1964-66) as quoted by Ashish Bose are: (i) that one of the most distinctive characteristics of life in modern India has been the phenomenal development in the education of women; (ii) that at the beginning of the Nineteenth Century, there was hardly any provision for the formal education of girls, and (iii) even at the opening of the present century, not much progress has been made.⁴

The position at the 1971 census was that of extreme low literacy rate. It was 18.7 per cent for females 39.5 per cent for males and 29.5 per cent for the total population. The highest literacy rate for female (37.4 per cent) was in the group 10-14, while the highest literacy rate for males 63 per cent was in the age group 15-19. This shows that the higher incidence of literacy in the younger generation.⁵

The great majority of the Indian women are illiterate and semi-literate and an insignificant fraction of the population is educated.⁶

Islam attaches great value to education and prescribes it as the duty of a woman as well as that of a man to acquire knowledge. According to Ilsc Lichtenstadter, "fundamentally it (Islam) has always considered learning at least a useful accessory to being a good Muslim..."⁷ Islam thinks that education is a necessary condition which helps women to develop their faculties. In the words of Mohammed Quth (1964), "acquisition of knowledge was as great a duty of woman as of man, for, Islam wanted the womenfolk to develop their rational faculties along with physical ones and thus ascend to higher planes of spiritual existence." Mohammed preached to his followers: "Knowledge enables its possessor to distinguish what is forbidden from what is not, it lights the way to heaven, it is our friend in the

desert, our society in solitude, our companion with benefits of friends; it guides us to happiness". The four things which the Prophet commands the followers to do for their children are : (1) to circumcise them, (2) to inform them of the principles of their religion (3) to educate them properly, and to marry them off when they reach the proper age. Thus, we see that in Islam education is given an important position in the life of the people. Though Mohammed favoured women's education, in actual practice the injunctions of the Kur'an in this respect were completely ignored. The Muslim Community, as it had misinterpreted many other principles of Islam, also considered the education of girls as an unnecessary step. As a result, 'a situation developed where Muslim societies are educationally perhaps the most backward in the contemporary world.⁹ In the absence of education, women in the Arab countries were considered inferior to men and consequently their status became exceedingly low. Their status began to improve as a result of the spread of education. Berger points out that "emancipation of women in the Arab world has proceeded indirectly largely as a consequence of their greater education and freedom to work outside home, rather than as a result of direct legislation aimed at revolutionizing their status."¹⁰

According to Jones, schemes for the education of Muslim women are of recent growth. Fifty years ago (early years of twentieth Century) among the upper classes it was considered sufficient that a

woman should study literature and theology so that she might become a better ornament in her husband's household.¹¹

Sir Syed Ahmad Khan too had made it clear that his plans did not envisage women. He writes "The present state of education among Mohammadan females is in my opinion, enough for domestic happiness, considering the present social and economical condition of the life of the Mohammedans in India... (anything more) will probably produce mischievous results, and may be a waste of money and energy."¹²

Under the fast changing conditions in the country in recent times, increased attention is being paid to women's education. Before the 20th century no organised or constructive efforts were made in this direction. However according to Pratima, Asthama "the activities of the Christian mission in the field of female education ultimately gave rise to an enlightened public opinion and in spite of the hostile opposition from the orthodox section, realization of the necessity and importance of female education grew space in the country."¹³

During 1905-21, girls' education received much encouragement and made considerable progress. After 1926 Mahatma Gandhi also supported female education and he opposed purdah system which prevented girls from acquiring higher education.

After India attained Independence women's education made considerable progress. The number of girls' schools and colleges increased. Muslim girls going to schools and colleges also increased slowly but steadily. Muslim parents who are anxious to educate their sons are also anxious to provide their daughters with education. Village girls are attending schools in large numbers while in towns more women seek college education.

In spite of the fact that the Government of India have provided girls with equal opportunity for education with boys and have given special considerations for the backward classes in the form of free concessions, scholarships, seat reservations etc., the number of educated Muslim women is still less when compared with women belonging to other communities. The conservatism of parents towards the education of girls, together with the practice of purdah or seclusion and early marriage are the main factors which hinder the educational progress of Muslim women.

Beven Jones Writes, "yet it must be confessed that on the whole, Muslim women react very slowly to these new influences. Because of long seclusion and life of submission, most of them dislike and even dread the very thought of change.¹⁴

Another factor which hinders the progress of education among Muslim woman is that a majority of the Muslims still live in

joint families, where women reside in separate part of the house called 'Zanana'. But now the educated section of the Muslim population, has began to develop a dislike for the joint family system which restricts the freedom of the individual and supresses individuality. As a result, they are moving towards nuclear families.

Another noteworthy factor is that a large group of Muslim Women shall use purdah or veil and they accept the seclusion with a kind of fatal recognition and rationalises it on the basis of custom and tradition.¹⁵ Yet another factor is that many educated women are still not in favour of unrestricted freedom for their sex.

Even though these factors hinder the advancement of female education and freedom of movement, the advantages of female education are being increasingly appreciated.

Educated Muslim women every where show the tendency towards increasing economic independence. The awareness of the need to become finacially independent and to supplement family income, forces Muslim women to accept jobs outside home. But when compared to their Hindu counterparts the number of employed Muslim women is insignificant in the rural areas Muslim women do most work on farms and perform other economic activities of the villages. Consequently they are treated with more respect and given more freedom, though still subordinated to men. However, a women in a

middle class home still can not live independently, if she did not subordinate herself in some way to man, to be financially supported by him, she would in all probability starve to death.¹⁶

To find out whether the reluctance on the part of the mothers to send their daughters to schools is due to the belief that there is something in their religion which is against women's education, the following question was asked to our women respondents : Is there anything in your religion which is against women's education other than religious education. Only 8.22 per cent of the respondents said 'Yes', while the rest 91.78 per cent said that there is nothing in Islam against girl's education. When the answer to this question was analysed on the basis of education, family income and age of the respondents, it was found that these variables do not have any influence on their answer.

FACTORS INFLUENCING EDUCATION :

In spite of this our sample of 900 women contained only 66 persons (14.67%) who were educated, high school and above. What is more, 35 percent were illiterate. Though rural-urban difference in education are generally well established, in the case of our respondents it is seen that their place of residence does not have any influence on their level of education.

Age always remains an important factor influencing the education

of individual. The younger generation having better opportunities and being more conscious of the value of education, are usually better educated than those belonging to the older generation. In the case of our respondents also this is true. Age of the respondents and their educational level are significantly related to each other.

The table 4.12 shows that when only 15.44 per cent of the respondents who belong to the age group 25 and below were illiterate, 35.72 per cent of them are high school or college educated. So also when 68 per cent of the women beloing to the age group 46 and above were illiterate, only 4 per cent of them had high school or college education. It is evident that age of the respondents and their educational level are related to each other i.e., as age increases education decreases.

**Table No. 4.12
Education and Age of the Respondents**

Education	Age						Total
	Below 25	26-30	31-35	36-40	41-45	46-50	
Illiterate	26 (15.47%)	42 (23.08%)	52 (27.66%)	60 (41.67%)	68 (57.63%)	68 (68.00%)	316
Primary	42 (25.00%)	68 (37.36%)	62 (32.98%)	40 (27.78%)	10 (8.47%)	26 (26.00%)	248
Middle	40 (23.81%)	48 (26.37%)	62 (32.98%)	26 (18.05%)	26 (22.04%)	02 (2.00%)	204
HighSchool & College	60 (35.72%)	24 (13.19%)	12 (6.38%)	18 (12.50%)	14 (11.86%)	04 (4.00%)	132
Total	168 (18.67%)	182 (20.22%)	188 (20.88%)	144 (16%)	118 (13.11)	100 (11.11%)	900

$$X^2 = 100.805$$

$$Df = 15$$

$$\text{Table value } .01 = 30.578$$

Note:- All cells have expected frequency more than 5 so condition of the X^2 test is fulfilled.

Income of the respondents parents also has got some influence on their educational level 52 per cent of the Muslim women belonging to the income group below Rs. 750 were illiterate. In this income group, only 1 per cent had high school education and above. On the other hand, those with income above Rs. 1250 account for only 16 per cent of the illiterates but they account for 51 per cent of the high school and above group. Thus, we can infer from this that as income of parents increases, education of respondents also increases.

It is an accepted fact that the education of the parents has a marked influence on the education of children. Educated parents are aware of the importance of education and they want their children to be better educated so that they can make use of the opportunities available in society. In the present study also this was found to be true. 50 per cent of the Muslim women whose fathers were illiterate, were also illiterate, while only 6 per cent of those whose fathers had high school or college education were, illiterate. By contrast, only 4 per cent of the daughters of illiterate fathers have high school and above education while 58 percent of the daughters of high school and college educated fathers have education equal to their over the strong cultural bar against higher education of women explains why it is only 58 per cent and not higher. Thus, we see that as the education of father increases, education of the daughters also increases. In other words, the higher the education of the fathers, higher the education of girls

is likely to be. The table 4.13 shows the correlation between the two. As far as girl is concerned, her mother has much influence on her. In the case of education this influence is very clear. In our study it was found that the educated mother had her daughter also educated.

Table No. - 4.13
Respondents' Education and Their Father's Education

Respondent's Education	Father's Education				Total
	Illiterate	Primary	Middle	High School & College	
Illiterate	234 (50.21%)	54 (26.22%)	22 (17.19%)	63 (6%)	316
Primary	124 (26.61%)	78 (37.86%)	28 (21.88%)	18 (18%)	248
Middle	90 (19.32%)	52 (25.24%)	44 (34.38%)	18 (18%)	204
High School & College	18 (3.86%)	22 (10.68%)	34 (26.55%)	18 (18%)	132
Total.	466 (100.00%)	206 (100.00%)	128 (100.00%)	100 (100.00%)	900

$$X^2 = 72.786$$

$$Df = 9$$

$$C = 0.372$$

It is clear from the table that as education of the mother increases, the respondent's education also increases, the respondent's education also increases. About 41 per cent of the respondents with illiterate mothers were illiterate. Only 3 per cent of the middle school and above educated mothers allowed their daughters to be illiterate. 38 out of 62 (61 per cent) middle school and above educated mothers have high school and college educated daughters.

Table No. 4.14
Respondent's Education and Mother's Education

Respondent's Education	Mother's Education			Total
	Illiterate	Primary	Middle & High School	
Illiterate	302 (41.48%)	12 (10.91%)	2 (3.23%)	316
Primary	214 (29.40%)	30 (27.27%)	4 (6.45%)	248
Middle	154 (21.15%)	32 (29.09%)	18 (29.02%)	204
High School & college	58 (7.97%)	36 (32.73%)	38 (61.30%)	132
Total	728 (100.00%)	110 (100.00%)	62 (100.00%)	900

The fact that educated men are likely to prefer educated wives was found to be true in the case of our respondents. It was found from the present study that there is a significant relation between respondents' and their husbands' educational level. The above table 4.15 makes it clear.

Table 4.15
Respondents' Education and Their Husbands' Education

Respondent's Education	Father's Education					Total
	Illiterate	Primary	Middle	High School	College	
Illiterate	60 (18.98%)	70 (22.15%)	104 (32.92%)	74 (23.42%)	8 (2.53%)	316
Primary	16 (6.45%)	42 (16.93%)	86 (34.68%)	92 (37.10%)	12 (4.48%)	248
Middle School and College	10 (2.98%)	28 (8.33%)	52 (15.48%)	148 (44.05%)	98 (29.16%)	336
Total.	86 (9.55%)	140 (15.56%)	242 (26.89%)	314 (34.89%)	118 (13.11%)	900

$$X^2 = 96.708$$

$$Df = 8$$

$$\text{Table Value at .01} = 20.09$$

Note : As the observed frequencies are nil in the high school and college educated groups, these groups are clubbed with the middle school educated group.

It is clear from the table that when 19 per cent of the illiterate respondents got illiterate husband, 6.45 per cent of primary school educated got illiterate husbands, about 3 per cent of the middle school and above educated women got illiterate husbands. Respondents who were middle school and above educated got husbands who had college education.

It was found that as education of the wife increases that of the husband also increases. The above observation holds valid ever in the case of respondents parents.

**Table No. 4.16
Respondents' Fathers' and Mothers' Education**

Father's Education	Mother's Education			Total
	Illiterate	Primary	Middle and High School	
Illiterate	458 (98.28%)	4 (0.86%)	4 (0.86%)	466
Primary	164 (79.61%)	38 (18.45%)	4 (1.94%)	206
Middle	70 (54.69%)	44 (34.38%)	14 (10.94%)	128
High School & college	36 (36%)	24 (24%)	40 (40%)	100
Total	728 (80.89%)	110 (12.22%)	62 (1.39%)	900

The table shows that 93 per cent fathers who were illiterate had illiterate wife, 79.61 per cent of the fathers with primary education had illiterate wives. 54.69 per cent of the middle school educated fathers had illiterate wives and only 36 per cent of the High school and college fathers had illiterate wives. 20 out of 31 (64.52 per cent) high school educated fathers, had high school educated wives. A conclusion which follows from Tables 15 and 16 is that educated women are mostly married to men who are at least as much educated as the women. Thus, education raises a women's status by giving her an educated husband.

AGE OF ENTRY TO SCHOOL :

It is a noteworthy fact that the age at which the Muslim girls first enter the school is 2 to 3 years older than the minimum age prescribed by Government for admission to school. The minimum age prescribed for admission to school was 5. But in the case of our respondents it was found that only 14.38 per cent of the Muslim girls joined the school at the age of 6 to 7. 38.36 per cent at the age of 7 to 8 and 16.16 per cent at the age of 8 or above. So, we see that a larger portion of the respondents first joined the school at the age of 7 to 8. The main reason for the late entrance to school was their emphasis on completing a course of religious education.

It is interesting to examine who takes initiative in children's education. Usually at the lower levels, it is the parents who take

initiative in their children's education. But in the case of higher education, even when the parents are not interested, the children may themselves take initiative and this may be allowed by parents. However, in the case of Muslim girls, the last one has very low probability. In most cases, their fathers usually decide up to what level the girls should take education. To know who took initiative in the case of our respondents' education after the middle school level, the question was asked from those who are above middle school. The question was asked only to this group because upto high school level no student is in a position to take the initiative to continue her studies. It was found that, of the 66 Muslim women who had studied above the middle school, 83.33 per cent of them said that it was their fathers who took the initiative in their education, 14.88 per cent said it was their brothers and only about 2 per cent said it was they themselves who took the initiative in their studies. From these we can infer that as far as the Muslim women are concerned it is still their fathers who decide their level of education and with a small minority their brothers. Girls cannot take initiative because they are not given freedom for it.

OBJECTIVE OF EDUCATION :

As regards the objective of education of Muslim women, it seems that the modern objectives have only a low order of priority for them. Asked about their parents' aim in educating the respondents, out of 158 women who had education above the primary level (only those who were beyond the primary level were asked about the aim of

education because at the primary level no parent would have any specific aim in educating children) 8.86 per cent of them said that their parents did not have any definite aim, 13.29 per cent stated that they aimed at getting a job 21.52 per cent wanted to improve their status and 56.33 per cent said the aim was to acquire knowledge. When analysed on the basis of educational level of the respondents and the perceived aim of education were found to be related to each other.

Table No. - 4.17
Level of Education and Objectives or Education

Education of Respondents	Father's Education				N=158
	No aim	To get a job	To acquire knowledge	To improve status	
Middle School	24 (85.71%)	8 (19.5%)	116 (65.17%)	36 (52.94%)	184
High School & College	8 (19.5%)	34 (80.75%)	62 (34.83%)	32 (47.06%)	132
Total.	28 (100.00%)	42 (100.00%)	178 (100.00%)	68 (100.00%)	

Only those who were beyond the primary were asked about their parents' aim in educating them because at primary level no parent would have any definite aim in educating the children. In our sample only 158 respondents were above primary.

The above table shows that for the majority of the respondents (56%) education had only one purpose, viz. to acquire knowledge. The second major aim in education was to improve status (22%). Only a very small number (15%) considered education as a

means of securing a job. It is interesting to note that 34 out of 42 respondents (81%), who expressed this view belonged to High School and above education group. Probably, they were deviating from contemporary social norms when they wanted to use education for getting a job. For the vast majority, education was not intended as qualification for an occupational career.

Age of the respondents and their parents' objective in educating them, were not related to each other, though the common observation was found to be true that "that younger generation of today views education as a direct means to employment and economic betterment.¹⁷

When the data was analysed to find out what gain the Muslim women made from their education, it was found that 53 per cent of them said that their education had been of no definite use to them, while about 3 per cent said it helped them in acquiring knowledge, 7 per cent in getting a job and 34 per cent said it helped them in improving their position.

The educational level of the respondents and their gain from education were related to each other significantly. This is clear from the table No. 4.18

The above total shows that education has contributed to the achievement of the goal, i.e. the higher the education, the higher is the percentage of people who achieved their goal. Compared to 76 per cent of middle school educated women who stated that education was

**Table No. 4.18
Education and Gain from Education**

Education	Gain				Total
	No definite gain	Acquisition of Knowledge	Getting of Job	Improvement of Position	
Middle School	138 (75.82%)	4 (2.20%)	2 (1.10%)	38 (20.88)	182
High School & College	30 (22.73%)	4 (3.03%)	20 (15.15%)	78 (59.09%)	132
Total.	168 (53.50%)	8 (2.55%)	22 (7.01%)	116 (36.94%)	314

$$X^2 = 47.082$$

$$Df = 3$$

$$\text{Table Value at .01} = 11.341$$

Note:- Of the 316 respondents who were above primary level, two did not respond. So the total is 314.

of no definite use to them, only 23 per cent of high school and above women expressed this view. However, the major positive goal of education had been in improving their position (37%). In this 'the high school and above' educated stand in sharp contrast to those with only middle school education (59% against 21%). Nearly one half of those who aimed at a job through education were disillusioned with their hope, for education was helpful in securing a job only to 22 persons.

TREMINATION OF EDUCATION :

We have already seen that of the 900 Muslim Women, about 28 per cent have only primary school education, 23 per cent only middle school education, 13 per cent had high school education and only 2 per cent had college education. Thus, we see that except the 2 per cent of college educated women, others had stopped their education at different stages. There may be a number of reasons for discontinuing their studies. These could be financial difficulties, distance to school from home, early marriage, and so on, 14 per cent of the respondents said they stopped their education because of financial difficulties, 10 er cent said because the school was away from home, 10 per cent said they were forced to discontinue their studies due to early marriage, 7 per cent said they stopped their studies because their community was against girls' education and 59 per cent said that parents did not think that education was important for Muslim girls. For the Muslim girls' financial difficulties cannot be a major factor hindering education because they are given fee concessions by the Government. Hence, 14 per cent who answered financial difficulties as preventing their studies were economically very backward and they could not provide their children with dresses and food without which they could not go to school. Distance from home could be a good reason because parents may not sent mature girls to a school which is far away, It is significant that the majority, (59 per cent) said they stopped their education because their parents did not consider education as indispensable or even necessary for a

Muslim girl, who was expected to remain at home and look after husband children. Early marriage which is a common practice in the Muslim community also hinders girls from continuing their studies.

EDUCATION OF CHILDREN :

Children's education, its type, nature and duration, all depend on the attitude of their parents. As more and more parents become aware of the usefulness of education in improving their children's lot and in providing them with a job, they would like to educate their children. The Muslim community as a whole was educationally backward but recently the number of Muslim boys and girls entering schools and colleges is on the increase. When compared to boys the number of Muslim girls in educational institutions is still small.

When a question, "upto what level would you like to educate your daughters" was asked to the respondents, about 22 per cent said they want to educate their daughters only upto 4th standard, 45 per cent want them upto high school, 16 per cent want to graduate their daughters and 16 per cent said they were ready to educate their daughters as long they are bright in studies.

When the same question was asked about the sons, 4 per cent said they want to educate their sons only upto primary level, 24 per

cent said upto high school, 19 per cent graduation, 53 per cent said they were ready to educate them as long as they are bright in studies. The differential treatment to daughters and sons in the matter of education given by Muslim mothers is quite noticeable here.

Respondents' idea of the level of education which they want to give their daughters and their own educational level are related to each other when 38 per cent of illiterate respondent wanted to educate their daughters only upto primary level, only 4 per cent of the respondents who had high school or college education wanted to educate their daughters upto primary level. On the other hand, while only about 5 per cent of illiterate respondents wanted to educate their daughters upto the dagree level, 58 per cent of the women who had high school or college education wanted to educate their daughters upto graduation. The coefficient of contingency (0.4713) shows there is correlation between respondents' education and their idea of the level of education they propose to give to their daughters. In general, we can say that as the educational level of the mothers increases, the level of education they like to give their daughters also increases.

Age of the respondent and the level of education desired for their daughters are related to each other.

It is clear from the study that when only 9 per cent of the women who belong to the age group 25 and below wanted to give their

daughters education only primary level, 56 per cent of them in the age group 46 and above wanted to educate their daughters only upto primary level. it is evident that Muslim women who belong to the younger age group. i.e. upto 30 years, like to provide their daughters with higher education while the respondents in the older age group wanted to limit their daughters' education to primary level.

We have already seen the aim of the respondents' parents in educating their daughters. Now we shall examine the respondents' aim in educating their daughters of the 262 women respondents who answered the question, "what is your aim in educating your daughters," 27 per cent said it was to enable them to acquire knowledge, 58 per cent said it was to help them to get a job and 14 per cent said their aim in educating their daughters was to improve their (daughters') position. It is noteworthy that at least a small percentage of the Muslim women is aware of the relation between education and status.

In the present study many respondents said they stopped their studies because of financial reason in spite of the financial assistance and fee concessions provided by the Government. They seemed to be unaware of these facilities. When asked whether they were aware of the financial help and fee concessions provided by the Government to their community, 25 per cent said they were unaware of it. This unawaraness of educational concessions and financial help is closely

related to their education but not to thier age, income or place of residence. It is found that as the educational level of the respondents increases their awareness of these programmes of the Government also increases. To 25 per cent who were unaware of the provisions, a question, "If you had known of these facilities, would you have availed of them," was asked. Then 98 per cent of them said 'Yes'.

One of the major roles of a mother is to supervise her children's education at home and to give necessary encouragement to them. It will be interesting to find out whether the Muslim mother (who was against her daughter's education two or three decades ago) pay attention to her childrens' education at home. Out of 888 women who had children, 20 per cent said they never pay attention to their childrens' education, 37 per cent said they occassionally do so, 34 per cent said they often supervise and 7.88 per cent said they always do so.

The Muslim women's level of education and paying attention to their children's education are related to each other significantly.

It is found that 33 per cent of the respondents who were illiterate said they never pay any attention to their children's education at home, while among the high school and college educated group 38 per cent always and 27 per cent often pay attention to this. So it was

found that the higher the education of the Muslim mothers, the greater the attention they give to their children's education at home.

EDUCATION AS A STATUS RAISING FACTOR :

We have already seen that when asked about their educating themselves, a minority (21%) said that their aim was to improve their position. And their aim in educating their daughters also to a small extent was to improve their position. To find out more clearly whether the respondents think of education as a status rasing factor, was asked the specific question, "Do you think that higher education will give women a better position in society" 87 per cent agreed and the rest disagreed. Their opinion in this regard and their educational level are related to each other as is shown by Table 4.19.

It is clear from the table 4.19 that 87 per cent of the respondents agreed that education was a status improving factor for women. In this, 84 per cent of the illiterates also were in agreement. However, it is also to be noted that of those who disagreed 43 per cent (52 out of 120) belonged to the illiterate group.

The respondents' attitude in this respect largely correspond with their actual behaviour. Comparatively higher educated women in the neighbourhood were respected. They were given differential treatment in social gatherings and their advice was sought on several metters.

The income, place of residence or age of the respondents has not influenced them in their opinion that education raises the status.

Table No. 4.19
Education and Attitude Towards Education As a Factor in Raising Social Status

Education	Attitude		Total
	Agree	Disagree	
Illiterate	264 (83.54%)	52 (16.46%)	316
Primary	230 (92.74%)	18 (7.26%)	248
Middle	158 (77.45%)	46 (22.55%)	204
High School and College	128 (96.97%)	4 (3.03%)	132
Total	780 (86.67%)	120 (13.33%)	900

$$X^2 = 19.897$$

$$Df = 3$$

$$\text{Table Value at } .01 = 11.341$$

$$C = 0.2007$$

CO-EDUCATION :

The Muslim community is one where the seclusion of women including purdah system was once strictly observed. They considered it as a sin to show themselves off to strangers. This discouraged them

from attending schools. The wealthy families arranged private tuitions in their homes for teaching their women Quran and other religious books. With the disappearance of purdah system this condition gradually changed. Now the number of Muslim girls going to schools and even attending mixed schools is on the increase. But the old attitude still remains.

In our study out of 312 respondents who attended the classes above the primary level, 25 per cent had attended mixed schools and 75 per cent had studied in girls schools. They showed a positive preference for separate girls schools for their daughters' education.

As religious instruction is being given in mixed classes, the respondents did not mind boys and girls studying together at the primary level. At the upper primary level 23 per cent of the respondents said they prefer girls' schools for their daughters, 38 per cent said they had not preference and 39 per cent said they prefer mixed schools. At the high school level, 81 per cent said they prefer girls' schools, 16 per cent had no preference and 3 per cent preferred mixed schools. The mothers preferred women's college, 3 per cent said they had no preference and about 2 per cent said mixed colleges. As girls up, the mothers want them to be segregated from boys and this is most clearly pronounced at the college level. The preference of the large majority of respondents for girls' Schools and colleges at the high

school and college level makes it clear that they even now like to maintain seclusion of girls, if possible.

When a separate question was asked whether co-education was desirable or not, 53 per cent said it is undesirable. The respondents' education and their attitude towards co-education were then examined to find out whether they were related to each other. The following Table gives the results.

Table No. 4.20
Education and Attitude Towards Co-Education

Education	Religious Education		Total
	Undesirable	Desirable	
Illiterate	176 (55.69%)	140 (44.31%)	316
Primary	136 (54.84%)	112 (45.16%)	248
Middle	114 (55.88%)	90 (44.12%)	204
High School and College	50 (37.87%)	82 (92.13%)	132
Total	476 (52.89%)	424 (47.11%)	900

The Table shows that out of 316 illiterate women 176 (55.69%) said co-education is undesirable while 50 out of 132 (37.87%) high school or college educated women said it is undesirable. So also when only 44 per cent of the illiterate said co-education is

desirable, 62 per cent of the high school and college educated group said so. So, it is clear that as educational level increases, the respondents are more favourable towards co-education.

Place of residence, age and family income of the respondents do not show influence on this attitude when education is controlled.

The foregoing sections clearly show that the vast majority of the respondents still prefer to keep the girls segregated when they become mature. This certainly influence the educational career of Muslim girls. In our sample there were only 15 per cent who had gone beyond the upper primary level and most of them attended girls' schools/colleges. It is possible that if separate girls' Schools were available a larger proportion of Muslim girls would have availed of the educational opportunities provided by the State. It is thus seen that the practice of seclusion still stands in the way of educational progress of Muslim women.

RELIGIOUS EDUCATION :

One of the main things Islam commands a Muslim to do is to teach children the principles of their religion. So, religious education is imperative for a Muslim, man or women. "These religious precepts have never been overruled by custom and are strictly observed by all classes of Mohammedans in India. It is this religious command that

compels Mohammedans to instruct their children in Koran and other religious books" (Government of India. "n.d." : 311). Religious education is an essential part of the education to a Muslim and in many cases his education was limited to religious instruction only. "It was one of the standing orders of the institution (Madrasai Azam) that "Musalmān students should be first instructed in religious subjects in order that they might become acquainted with the laws of Islamism before they are instructed in those languages which would give them the means of livelihood."¹⁹ As far as the Muslim girls are concerned the main and sometimes the only education they were getting till recently was religious instruction. In the present study, it was found that out of 900 women 316 (35%) had only religious education and no formal school education what-so-ever. without exception, all the respondents had religious education.

About 35 per cent of the respondents said they studied religion for 1 to 3 years, 60 per cent said they had religious education for 4 to 6 years and 5 per cent had it 7 to 9 years. The mean number of years spent on religious education by the respondents was 4.12.

Education level of the respondents and they duration of their religious education are, as is shown by the following table.

Table No. - 4.21
Education and Duration of Religious Education

Education	Religious Education			
	1-3 Yrs.	4-6 yrs.	7-9 Yrs.	Total
Illiterate	104 (33.33%)	188 (34.81%)	24 (50.00%)	316
Primary	40 (12.82%)	194 (35.93%)	14 (29.16%)	248
Middle school	96 (30.77%)	100 (18.52%)	8 (16.67%)	204
High School & College	72 (23.08%)	58 (10.74%)	2 (4.17%)	132
Total.	312 (100.00%)	540 (100.00%)	48 (100.00%)	900

$$X^2 = 80.639$$

$$Df = 6$$

$$\text{Table Value at .01} = 16.812$$

$$C = 0.389$$

It is clear from the table 23 per cent of the respondents who had religious education for only 1 to 3 years were high school and above educated. only 4 per cent who had religious instruction for 7 to 9 years had high school and above education. So it is seen that as the duration of religious education increases the educational level of the respondents decreases.

The above findings indicate clearly that education has definitely contributed to improve the status of Muslim women.

As for marriage among Muslims, it may be stated that there is no monasticism in Islam, hence marriage is universal.

The Arabic word "Nikah" literally means Carnal conjunction of the Union of sexes and in law this term means 'marriage'. In "*HEDAYA*" it is defined as marriage is a lawful process by which the sexual intercourse and procreation and legitimation of children between men and women is perfectly lawful and valid.²³

Marriage according to Islamic law is strictly speaking a civil contract; nor is it dependent for its execution upon any religious ceremony.²⁴

Marriage has no religious sanction for Muslims, it is a civil contract. That is to the Muslims, marriage is not a sacrament as for the Hindus and Roman Catholics.

OBJECTS OF MARRIAGE :

From the definition of marriage given by Mullah, the aims of Muslim marriage are two, viz. procreation and giving legal status to the children. Thus the sole object of marriage is progeny or perpetuation of the race. In the Quran too the object of marriage seems to be singularly procreation. Jones & Jones observe in this respect, "marriage is repeatedly represented in the Quran as a divine institution legalizing sexual intercourse, for the purpose of procreation."²⁵

Tarmizi sets out 'five' objects of marriage, Therefore- (1) the restraint of sexual passion, (2) the ordering of domestic life, (3) the increase of the family, (4) the discipline of the soul in the care and responsibility for wife and children and (5) the upbringing of virtuous children. Hedaya speaks three ends of marriage as cohabitation society and equal friendship.²⁶

No doubt some scholars on the basis of Muslim law, regard Muslim marriage as an act of 'Ibadat' (worship or devotion) but the law courts do not accept it. According to them it is merely a civil contract. Wife is the property and 'Mehar (dower) is the price.

Marriage being essentially a civil contract the essentials are that there must be a proposal by one party and acceptance by the other. Such a proposal and acceptance must be made in clear terms and in the presence and hearing of two males or one male and two female witnesses, who must be adult Muslims. Both, the offer and the acceptance must be at one meeting and no other writing or religious ceremony is essential for a valid marriage. The usual form given by the Hedayer for proposal is : 'I have married myself to you', and the acceptance is, 'I have consented.'²⁷

According to Mohammadan Law, absolute incapacity to marry arises from consanguinity, affinity or fosterage. Consanguinity means blood relationship. There are certain persons who are prohibited

to be taken into marriage on the ground of blood relationship. Affinity does not arise from blood relationship but a marriage with a woman prohibited by reason of effinity is void. e.g. the mother-in-law, though not a blood relation, yet cannot be taken into marriage on grounds of affinity. Fosterage or foster relations are those who have been fed at the breast of one woman. These foster relations though not born of the same woman, are taken to be blood relations for the purpose of marriage.

Relative incapacity springs from causes which render the marriage invalid only so long as the cause which creates the bar exists. The moment it is removed, the incapacity ends. The followings are the cases of relative incapacity. First unlawful conjunction - a man can not marry two at a time. Second Polygamy- It is unlawful for a Muslim to have more wives than four. Third Absence of proper witness - it is essential amongst the Sunnis that a sound mind, adult and Muslim as witness must be present to testify that the contract was properly entered into between the parties. In Shia law a marriage contracted by spouse themselves or their guardians in private are held valid. Fourth difference of religion. Fifth, women undergoing 'Iddat'. Iddat is the period during which it is incumbent upon a women whose marriage has been dissolved by divorce or death to remain in seclusion and to abstain from marrying another husband.

UNIVERSALITY OF MARRIAGE :

M.M Siddiqui advocates that marriage is a must for the Muslim women.²⁸

Again reprimanding such as spoke of fasting in the day time and keeping awake at night, praying to God and abstaining from marriage, Muhammad is reported to have said : I keep a fast and break it : I pray and I sleep, and I am married; so who ever inclines to any other way than my sunna; he is not of me.²⁹

In keeping with this there are traditions that definitely condemn celibacy. For instance, said Ibn Abu Waqqas said : The prophet forbade, Utman bin Mazun from tabattual (abstention from sexual intercourse) and if he had permitted that to him verily we should have become eunuchs.³⁰ Thus, Nikah is our precept. Those of you who are unmarried are the unworthy amongst you and those who die unmarried are the most unworthy of the dead.³¹

Thus, marriage is an essentiality for everybody.

Related tradition runs as follows- "and let those who (on account of poverty) cannot find a match, live in continence till God of His bounty shall enrich them."³²

Thus as per Hedayes, "Muslim marriage is a contract for the purpose of legalising sexual intercourse, and for procreation and legitimating of children, and regulation of social life in the interest of the society by creating the rights and duties between the parties themselves, between each of them and the children born from the union.

According to Tara Ali Beg - "Marriage among Muslims, has always been a contract in which a woman's economic rights are guaranteed by the system of Mahr, a sum settled upon her by the Husband at the time of the wedding and which he is bound to give her in case of divorce, separation, or desertion.³³

MUTTA:

It will not be out of place to discuss mutta. Such marriage is recognised only in the Shia school of Muslim Law. The term 'Mutta' implies, enjoyment or use. Mutta marriage is a marriage for temporary period. It is not recognised in Sunni Law in which marriage is immediate and permanent union. The specified period may be for a month or a year. The restrictions of religion on the parties are the same as in '*Nikah*'. The essentials of this marriage are specified period and specified dower. Rule of limiting the number of wives to four does not apply to it. Divorce is not recognised in it. It does not confer any inheritance right on the Mutta wife nor vice versa but the children procreated as a result of it are legitimate and have a right to inherit.

AGE AT MARRIAGE :

In Islam no age limit is fixed for marriage. According to Beavan Jones it is usual for orthodox Muslim to claim that child marriage, though not enjoined in the Quran or the Traditions, is part of the very fabric of Islam and they contend that the custom is sanctioned by the practice of Mohammed who himself married a child wife.³⁴

According to the Mohammedan Law, majority is attained on puberty and even though she is under fifteen years of age, a girl is free to marry after attaining puberty. But in India, after the passing of Child Marriage Restraint Act of 1929, it is a punishable offence to promote or permit the solemnisation of a marriage of a bridegroom under 18 years of age and a bride under 15 years. Now the age of marriage for bridegroom is 21 and for bride 18 years In spite of this, early marriage has continued to be wide-spread among the Muslim Community.

In this study of 900 Muslim women 36.22 percent were married below 15 years, 58.32 per cent were married between 15 to 19 years and 5.56 per cent between 20 to 24 years and none above 24 years. When analysed on the basis of educational level of the respondents, it was found that age at marriage and the educational level of the respondents were significantly related. This is shown in Table No. 4.22.

The table shows that out of 158 women who are illiterate 46

per cent were married below 15 years, 51 per cent between 15 and 19 years and only about 3 per cent were married between the age of 20 to 24. Out of 66 high school and above educated women only 14 per cent were married below 15 years, about 70 per cent between 15 and 19; 17 per cent were married between 20 and 24. The relationship between educational level of the respondents and their age at marriage is significant well beyond .01 level. It is thus evident from the below table that as education increases, age at marriage also increases.

**Table No. 4.22
Education and Age At First Marriage**

Education	Age at First Marriage			Total
	10 to 14	15 to 19	20 to 24	
Illiterate	146 (46.20%)	162 (51.27%)	8 (2.53%)	316
Primary	88 (35.48%)	154 (62.1%)	6 (2.41%)	248
Middle	74 (36.27%)	116 (56.86%)	14 (6.87%)	204
High School & college	18 (13.64%)	92 (69.70%)	22 (16.67%)	132
Total	326 (36.22%)	524 (58.22%)	50 (5.56%)	900

$$X^2 = 36.589$$

Df = 6 Table Value at .01 = 16.812

Note:- Though the observed frequencies are less than 5 in two cells the expected frequencies were above 7 in each cell. So the conditions of X^2 are satisfied.

The present age of the respondents also found to influence their age at first marriage significantly. Table No.4.23 makes it clear.

It is clear from table 4.23 that child marriage continues to the present day as is shown by 16 per cent of the respondents in the age group 15-19 and 18 per cent of the respondents in the age group 20-24 being married below 15. It is also significant to note that many respondents (7 per cent) still want to marry off their children below age 15. The practice of early marriage persists to the present day inspite of the law against it. This naturally affects educational opportunities as will be shown shortly. The correlation coefficient (-0.25) is found to be highly significant. Thus, it may be noted that as the present age decreases the age at first marriage increases.

Table No. 4.23
Present Age and Age At First Marriage

Present Age	Age at First Marriage			Total
	10 to 14	15 to 19	20 to 24	
15-19	6 (16.16%)	30 (83.84%)	--	36
20-24	24 (18.18%)	94 (71.21%)	14 (10.61%)	132
25-29	48 (26.37%)	116 (63.75%)	18 (9.89%)	182
30-34	72 (38.29%)	106 (56.39%)	10 (5.32%)	188
35-39	64 (44.44%)	76 (52.78%)	4 (2.78%)	144
40-44	58 (49.15%)	58 (49.16%)	2 (1.69%)	118
45-49	36 (52.94%)	30 (44.12%)	2 (2.94%)	68
50-54	18 (56.25%)	14 (43.75%)	--	32
Total	326 (36.22%)	524 (58.22%)	50 (5.56%)	900

Mean age of Present age = 33, With Standard deviation= 8.75 Mean age of age at marriage = 15.50, With Standard deviation = 2.90, Correlation Coefficient = 0.25.

Though the influence of place of residence, i.e. rural-urban, on age at marriage is significant at .05 level, when education is controlled, the significance disappears. Education thus emerges as the only factor explaining age at marriage.

Asked about their attitude towards early marriage (i.e. marriage before attaining age 15) of Muslim girls, 70 per cent of the respondents said it is undesirable. When analysed on the basis of education, the relationship between educational level of the respondents and their attitude towards early marriage was found significant.

Table No. 4.24
Education and Attitude Towards Early Marriage

Education	Attitude		Total
	Desirable	Undesirable	
Illiterate	130 (41.14%)	186 (58.86%)	316
Primary	82 (33.07%)	166 (66.93%)	248
Middle	48 (23.53%)	156 (76.47%)	204
High School & College	8 (6.06%)	124 (93.94%)	132
Total	268 (29.78%)	632 (70.22%)	900

$$\begin{aligned} X^2 &= 29.83, \\ Df &= 3, \\ \text{Table Value at } .01 &= 11.341 \end{aligned}$$

The above table shows that when out of 316 Muslim women who are illiterate, 41 per cent said early marriage is desirable, only 6 per cent out of 132 women who are high school and above educated said so. It is evident from this that as the educational level of the respondent increases the number of those who are against early marriage also increases. In other words, the higher the educational level the higher the number of Muslim women who are against early marriage.

When asked whether early marriage prevents women from getting themselves educated, only about 11 per cent of them said 'no' while 89 per cent said 'yes'. 94 per cent of those who have high school or college education belong to this latter group. Hence, it is clear that respondents who are highly educated strongly believe that early marriage prevents girls from getting themselves educated.

When the above question was analysed on the basis of age of the respondent, it was found that age does not have much influence on this attitude. The χ^2 test shows no significant difference. ($\chi^2 = 10.359$, Df = 5. Table Value at .01=15.086, at .05=11.07). Similarly, rural-urban difference also was found to be insignificant (χ^2 value 2.945. df.1).

To the question, 'at what age would you like to get your daughters married', the majority of the respondents preferred to get

their daughters married between 16 and 20. There was no relation between age of the respondent and preferred age of marriage of their daughters. However, the educational level of the respondents has a very great influence on their response to this question.

There is a positive relationship between education of respondent and preferred age of marriage of their daughters; i.e., the higher the education the higher the preferred age and vice versa. This is most clearly pronounced in the case of respondents with high school and college education. Education, thus has a significant influence in postponing the age at marriage.

MARRIAGE NEGOTIATIONS :

Marriage negotiations are always formally conducted. A formal proposal is always made and the details of the marriage are worked out between the families concerned according to customary rules before a marriage is taken as settled.

THE MARRIAGE PROPOSAL :

The most important part of marriage negotiations can be initiated either by the boy's or the girl's family, but the formal proposal can be made only by the boy's family. Usually the parents of the boys start the negotiations and send word to the girl's parents asking for their daughter's hand in marriage for their son. If the girl has any elder

brothers, they too are made to listen to the proposal. Usually an outright answer is not given at this time nor is one really expected.

Before the day fixed for giving an answer to the proposal the girl's parents consult their close relatives as well as their daughters and the girl's attitude towards the proposal is ascertained. Sometimes, the girl does not agree to the match which her parents may find suitable. Such objection is disagreement and is over-ruled in some cases, but not normally, often pressure is brought to bear upon the girl through relatives and friends of the girl to persuade her to agree to the proposal.

If the relatives approve of the match and the girl is agreeable to the marriage, the acceptance of the proposal is a mere formality. On the appointed day, the boy's go between again visits the girl's family to obtain an answer to the proposal and their decision is conveyed to the boy's parents. If the answer of the proposal is in the affirmative, another day is usually fixed when the boy's parents will visit the girl's family to finalise details regarding 'Mahr', the jewellery and clothing to be bought for the girl, the number of guests to be brought to the wedding, and to fix the date of marriage.

Sometimes the girl's parents are themselves interested in arranging the marriage of their daughter to a particular boy. In such situations, the girl's side sends a go-between who pretends that he is

making this suggestions on his own initiative and the fact that the girl's family has sent him, is kept a closely guarded secret. If he finds that the boy's family is agreeable to the proposal, he tells him that he will approach the girl's family and try to ascertain their reactions. From there on the marriage negotiations take place as if the proposal was sent by the boy's side and the same procedures are followed as described above.

ROLE OF MATCH MARKS :

Match makers seems to derive a great deal of pleasure out of bringing about a marriage between eligible matches. They are not only able to successfully conclude the marriage proposals but also they have considerable expertise in conducting marriage negotiations and the beginning with the boy's family about the jewellery and clothing etc. Match makers do not accept any payment for their services but usually receive some gifts.

DECESION MAKING IN SETTLEMENT OF MARRIAGE :

In the Muslim Community the arrangement of marriage has always remained the responsibility of the parents alone, mainly that of the father. The bride and bridegroom used to have no voice in selecting their partner. In this the bride is in a more handicapped position. While of late, the male gained some freedom to choose his spouse, in the case of the female 'it is to be doubted whether more than a very few had any degree of personal independence to the extent of being able to

choose husbands for themselves.³⁵ In Muslim countries, marriages are still arranged by the parents but there is some allowance for consultation with the bride. In India also there is some change in this practice as a result of education and increasing economic independence of women.

From the present study, it was found that 74 per cent of the Muslim women's marriage were arranged by their parents without their consent. 25.11 per cent said that their opinion was ascertained when their marriages were arranged. Only 0.89 per cent had love marriage with their parents' consent.

**Table - 4.25
Education and Arrangement of Marriage**

Education	Arrangement of Marriage		Total
	By parents without party's consent	By parents with party's consent	
Illiterate	248 (78.48%)	68 (21.52%)	316
Primary	190 (75.61%)	58 (23.39%)	248
Middle	166 (81.37%)	38 (18.63%)	204
High School and College.	62 (46.96%)	70 (53.04%)	132
Total	666 (74.00%)	234 (26.00%)	900

$$X^2 = 27.643$$

$$Df = 3$$

Table value at .01 = 11.341

It is clear from the table that 78 per cent of the illiterates have their marriage arranged by parents without their consent, while among those with high school and college education only 47 per cent had their marriages arranged without their consent. The χ^2 test reveals relation between education and arrangement of marriage far beyond the .01 level. So we may say that as the educational level increases, the girls are being increasingly consulted in the choice of their husbands. In other words, the higher the education the greater the freedom they were given in marriage. It was found from the data collected that only 0.89 per cent (8) of the sample had love marriage and that also with their parents' consent. This group viz. 'arranged by parents with party's consent', to facilitate χ^2 test.

When asked 'what type of marriage do you prefer, 35 per cent of the respondents said they prefer marriage arranged by parents without their consent while 65 per cent preferred marriage arranged by parents with their consent. Education and preference to the type of marriage are significantly related.

While 54 per cent of illiterates preferred marriages arranged by parents with their consent, about 63 per cent with primary education, 66 per cent with middle school education and 92 per cent with high school and college education preferred it. So it is clear that education is an important factor which made women prefer marriages arranged by parents but with their consent. The χ^2 test also reveals the

relationship. The more educated Muslim women consider it important that the girl should be consulted when the marriage is fixed. This supports Gore's finding that "education turns out to be a major differentiating factor in the attitudes of respondents to whether marriage should be arranged by elders alone or by them in consultation with the individual concerned."³⁶

To a question, "if your daughter selects her own husband, will you approve of it", 82 per cent said they will never approve of it, while 18 per cent said they will not have any objection provided other conditions are agreeable to them.

Though the vast majority (82%) is opposed to their daughters choosing their own husbands, as education of the respondent increases, their attitude also changes and the change is more pronounced in the case of the highly educated group. While about 87 percent of the illiterate women said they will never approve only 60.38 per cent of the high school and college educated respondents said so. It seems that educated mothers would approve if their daughters select their husbands under conditions which are acceptable to them while uneducated mothers could not even think of it. In other words, the higher the education of the mother the lesser will be her objection to her daughter's selection of her husband. However, even the educated Muslim woman is not prepared to give a freehand to her daughter in the matter of spouse selection.

POLYGAMY :

Polygamy or plurality of wives has been a common practice among Muslims. Among the Indian Muslims it became popular during the period of Muslim rule when the royal families used to have harems and enjoyed plurality of wives from both Muslim and Hindu Communities. The Quran has sanctioned polygamy but it restricted the maximum number of contemporaneous wives to four; It has also laid down certain conditions regarding the treatment of wives. According to Ameer Ali, it was worthy of note that the clause in the Quran which contains the permission to contract four contemporaneous marriage is immediately followed by a sentence which cuts down the significance of the preceding passage to its normal and legitimate dimension. The passage runs thus, "you may marry two, three or four wives, but not more, but if you cannot deal equitably and justly with all, you shall marry only one."³⁷

In many Muslim countries, especially in the rural community, polygamy is still prevalent. In India, it is steadily decreasing among the Muslims especially in the urban and educated section of the population. Syed Ameer Ali points out that "the feeling against polygamy is becoming a strong social, if not a moral, conviction and many extraneous circumstances in combination with this growing feeling are tending to root out the custom from among the Indian Mussalmans."³⁸

From the present study also the same fact emerges. In our sample of Muslim women, only 30 (3.33%) had husbands with a plurality of wives and even here, nobody had more than two wives. Another noteworthy thing is that they belong to the upper age group and also lower income group. The majority came from the rural population. None of them was educated above the primary level. This supports the earlier finding of woodsmall that "the decline of polygamy in the younger and middle generation is evident. In the urban lower classes polygamy persists in spite of adverse economic conditions. In rural life, polygamy is prevalent, as it has always been."³⁹

Respondents whose husbands had wives other than themselves are of the opinion that this practice has lowered their position. When asked whether any other members of the respondents' family had more than one wife, 11 per cent of the respondents answered in the affirmative. On further enquiry it was found that the majority of them (70%) belonged to the age group 50 and above and also to the illiterate group.

When asked 'what was their attitude to polygamy' 99.6 per cent said they were against it. It may be pointed out that since the number of cases of polygamy is very small and belongs to one age and education group, no inference is possible except that polygamy still exists as a legacy of the past and contributes to lower the status of woman.

DOWRY:

In India the Muslim community is as much engulfed by the dowry system as the Hindus and the Christians.

All Muslim brides are expected to bring dowries to their consensual homes. These can rank from a few cheap cooking pots to a grandly splendiferous array of household goods, clothing, milk giving bovines and even servants donated by the parents of the bride. Detailed list of dowry items are kept and if a marriage end in divorce, a woman would ideally take her own dowry things alongwith her. In practice complete retrieval of a dowry is likely to be difficult.

In our study we found that about 61 per cent of the respondents had given dowry either in the form of cash or property. Here education does not seem to have much influence. This may be due to the fact that (1) dowry system has become common practice among the Muslim so that inspite of the fact that the girl is educated enough, the parents have to give dowry for her marriage, (2) when a girl is educated, naturally her parents will look for an educated groom for her and in the Muslim community the number of educated men is small. In that case the demand of the educated groom will be high, and consequently also the amount of dowry. This agrees with Hooja's finding that "among these communities, the value of the boy in the marriage market enhances with the advances in his education."

The majority of the respondents (90.09%) think that they will have to give dowry for their daughters' marriage. To a question 'whether dowry system is desirable or not', 42.89 percent of the respondents said it is desirable, 50 per cent said it is undesirable and 7.11 per cent said dowry system should be prohibited. The respondents' education was found to be related to their attitude towards dowry system.

When about 51 per cent of the illiterate women said dowry is desirable only 21 per cent of the high school or college educated respondents said so. On the other hand when 49 per cent of the illiterate respondents said dowry is undesirable and is to be prohibited, about 79 per cent of the women who had high school or college

Table No. 4.26
Education and Attitude Towards Dowry

Education	Attitude			Total
	Desirable	Undesirable	Should be Prohibited	
Illiterate	160 (50.63%)	144 (45.57%)	12 (3.80%)	316
Primary	126 (50.81%)	110 (44.35%)	12 (4.84%)	248
Middle	72 (35.29%)	126 (61.76%)	6 (2.95%)	204
High School and College	28 (21.89%)	70 (53.03%)	34 (25.76%)	132
Total	386 (42.89%)	450 (50%)	64 (7.11%)	900

When about 51 per cent of the illiterate women said dowry is desirable only 21 per cent of the high school or college educated respondents said so. On the other hand when 49 per cent of the illiterate respondents said dowry is undesirable and is to be prohibited, about 79 per cent of the women who had high school or college education were of the same opinion. So, it is quite evident that as educational level of the respondents increases, the number of women who consider dowry as undesirable also increases. In other words, the higher the education thus, has a positive effect in making women feel that dowry system is an evil and as such undesirable.

MEHR (DOWER) :

Dower is a consideration for the surrender of person by the wife.⁴⁰ According to Ameer Ali, dower is a consideration for wife's sole and exclusive use and benefit. Saxena is of the view, Dower is a sum of money or any property promised by the husband to be paid or delivered to the wife as a mark of respect for the surrender of her person after the marriage contract. Mulle opines, " Dower is a sum of money or other property which the wife is entitled to receive from the husband in consideration for marriage."⁴¹

This word is usually translated as 'bride price' but this is quite erroneous. Ordinarily, bride price goes to the parents of the girl, but the Mahr, according to Islam, does not go to her parents. It remains the property of the girl. As a matter of fact this amount is a compensation

paid by the husband for causing her physical injury by defloweration if she is a virgin and for using her sexually if she is not virgin.

Mehr, in the present from, was introduced by the prophet, Mohamed, and was made obligatory by him in case of marriage. In Islam, the wife is considered to be the property and the dower is the price. As a matter of fact, it is a consideration for conugal intercourse. Dower is a fundamental and essential feature of marriage. Even if it is not specified, it is adjudged on definite principles.

Dower is a debt and the widow is entitled along with other creditors of her deceased husband. Describing the importance of Dower, Fatwa-i-Qazi Khan says. 'Mahr is so necessary to mariage that if it were not mentioned at the time of the marriage or in the contract, the law will presume it by virtue of the contract itself. Its importance lies in the protection that it imparts to the wife against the arbitrary exercise of the power of divorce by the husband. According V.B. Ram "It is generally supposed that the main object of dower under Mohammendant Law is to offer protection to the wife against the arbitrary powers of the husband in exercising the right of divorce."

The maximum limit of dower depends on the social position of the parties and the condition of society in which they live. Under Shia law the proper dower should not exceed 500 Dirhams. The minimum amount fixed by early law givers become obsolete. It was

Rs. 127-501. It should be fixed according to the circumstances of husband and wife.

The dower may be classified into prompt and deferred and secondly specified and customary. Arabic equivalent of prompt is 'MEHR-I-MUJJAL and for deferred 'MEHR-I-MUWAJJAL. Prompt dower is payable on demand. A wife can refuse to enter into conjugal domicile of husband until the payment is made dower. Deferred dower is payable on termination of marriage by death or divorce. It may be called a penal sum with the object to compel husband to fulfil marriage contract in its entirety.

If the amount of dower is stated in the marriage contract the dower is called the specified dower when the amount is not specified in the marriage contract or is left in determination the woman becomes entitled to what is called customary (Proper) dower. Arabic equivalent of it is 'MAHR-I-MISL'.

In our study 59.78 per cent of the Muslim women had received Mehr at the time of marriage. Those who did not receive stated that the amount was already fixed at the time of marriage but later they - husband and wife - compromised on it. But if the marriage relationship ended by divorce or death of the husband, respondents were entitled to it. In all cases the amount involved was more symbolic rather than substantial and was not sufficient to maintain a widow with

children. Certainly it had been several times smaller than the dowry which many of them had to pay. It may be pointed out that both the ritualisation of Mehr and the universalisation of dowry have the effect of reducing the status of Muslim women. Here the problems of getting suitable husband for the daughter compels the family to compromise on them.

DIVORCE :

In Muslim community, one major factor which affects the status of women is the practice of divorce. Divorce means the dissolution of marriage tie of husband and wife. All the nations since ancient times has divorce in one or the other form. In Muslim Law, though both the parties have an option for divorce, yet the husband's right in this respect is much greater than that of wife. According to Muslim Personel Law, any husband, who is of sound mind and has attained puberty may divorce his wife. whenever he desires without assigning any reason, at his more whim or caprice. Under Shia Law free will and intention are also essential.⁴²

In Muslim Community, One major factor which affects the status of women is the practice of divorce. Under Muslim Personal Law, divorce is an easy matter for the husband as he enjoys an unlimited freedom to divorce his wife at his own will.

Mohammedan Law permits the husband to divorce his wife without any misbehaviour on her part and without assigning any cause. This results in conferring on women an inferior status compared to their counterparts in other communities.

On the other hand, the woman is not given such freedom. She is not free to remarry immediately even after pronouncing talaq (divorce). She has to wait for three menstrual periods in order to confirm whether she is pregnant or not. The period of waiting is called iddat. According to Babu Ram, iddat is the waiting for a definite period which is incumbent on the woman after dissolution of a valid marriage or an irregular marriage which has been confirmed by consummation. During this period of waiting the husband can resume his marital rights with his divorced wife and then she becomes his wife again without any further ceremony to validate marriage.⁴³

Though the Prophet had given unlimited freedom to the man, he was not in favour of free divorce as his aim was the stability of family. He pronounced talaq to be then most detestable of all permitted things before God; for it prevented conjugal happiness and interfered with the proper bringing up of children.

From the point of view of revocability, the divorce may be revocable (Talaq-ul-rajai) and irrevocable (Talaq-ul-bain). A revocable pronouncement of talaq does not dissolve the marriage till the period

of iddat has expired, but an irrevocable pronouncement dissolves the marriage immediately on its pronouncement.

The husband may give talaq by mere words without any deed of divorce. If the words are express and well understood as implying divorce, no proof of the intention is required. Divorce may be given in writing.

Uttering sentences of divorce in direct and simple terms i.e. when the words can not admit any other meaning but divorce is TALAQ-E-SARIH. If the words are not clear and intention is gathered from the surrounding circumstances it is "TALAQ-E-KANAYAT."⁴⁴

KHULA :

It is a right of divorce purchased by the wife from her husband. It is a divorce with the consent and at the instance of the wife, in which she gives or agrees to give a consideration to the husband for her release from the marriage tie.

MUBARAT :

It is also a form of dissolution of marriage contract. It signifies a mutual discharge from the marriage claims. In it the consideration is mutual, each妻夫 the wife makes compensation. It includes the element of mutual consent.

ILA :

If a husband, who has attained majority and is of sound mind, swears by God that he will not have sexual intercourse with his wife for a period of four months or more, or for an unspecified period, he is said to make 'Ila'.

ZIHAR :

If an adult and same husband compares his wife to his another or any other female within a prohibited degree, the wife has a right to refuse to have sexual intercourse till he has performed penance such as freeing a slave, fasting for two months or feeding sixty poor persons. She move to the court to compel her husband to seek regular divorce.

LIAN :

Where a same and adult husband charges his wife of adultery and the charge is false, the wife has a right to sue and obtain divorce.

JUDICIAL DIVORCE :

A Muslim wife can get divorce on account of impotency of husband or false charge of adultery under Dissolution of Muslim Marriage Act 1939. Later on 8 more grounds have been provided. They are--

- (i) Absence of husband for atleast four years.
- (ii) Failure to maintain his wife.
- (iii) Imprisonment of Husband for seven years or more.
- (iv) Failure to perform marital obligation for 3 years.
- (v) Insanity of husband, suffering from leprosy or a virulent venereal disease.
- (vi) Repudiation of marriage by wife after obtaining majority.
- (vii) Cruelty of husband.
- (viii) Other grounds recognised by Muslim Law.

In spite of this Act, Muslim men still enjoy much freedom compared to women as far as divorce is concerned. According to Levy Reuben, "no such privilege is accorded to the wife, an inequality which has had the consequence of gravely lowering the status of women in Islam."⁴⁵

In the present study, about 22 per cent of the respondents had in their family a woman who was divorced while 78 per cent did not have any. These respondents who had divorced women in the family, are of the opinion that divorce has lowered those women's position.

In modern times many women in the Muslim Community think that women also should be given freedom like men in seeking divorce without valid cause. When asked 'whether women should be

given freedom in seeking divorce, 50.89 per cent of them agreed. The influence of education in their attitude towards this is significant.

When 44 per cent of the illiterate respondents agreed with the view that women should also be given freedom to divorce their husbands, 56 per cent of the high school and above educated were of the same opinion. On the other hand when about 56 per cent of the illiterate women were in disagreement, only 44 per cent of the high school and above educated women disagreed. So, it is quite clear that as education increases, the number of respondents, who said women should also be given freedom in seeking divorce, also increases. Infact education has been a key factor in developing this attitude.

Though the Dissolution of Muslim Marriage Act, 1939 has given Muslim women the right to divorce their husbands, a majority of them are unaware of this legislation. In our study it was found that 78.57 per cent of the Muslim women were unaware of the law. Educational level of the respondent and her awareness of the law are mutually related.

As education of respondents increases their awareness of the presence of the Muslim Marriage Dissolution Act, also increases.

This awareness is bound to give greater confidence to woman in her dealings with husband.

WIDOW REMARRIAGE :

The Quran and tradition favour widow remarriage. According to Islam, it is the responsibility of a widow's parents to remarry her just like the marriage of a virgin daughter. But in practice it is not so. "The law permitting widows to remarry was too clear to be overlooked; yet until recent times, such marriages were effectively prevented, specially among upper classes, by the cultivation of the sentiment that widowhood being the will of God, it was reprehensible for the widow and a disgrace for the family that she should marry again.⁴⁶

In our sample 18.67 per cent of the respondents had widows in their families who are remarried. This forms 12 per cent of the total widows in the sample families. 40.20 per cent of the respondents unconditionally approved of widow remarriage, 34 per cent approved it provided there are no children in the first marriage or when they are very poor to lookafter themselves. 25.78 per cent disapproved of widow marriage under any circumstances.

The influence of education of the respondents on their attitude towards widow marriage is not very significant. However,

at the high school and college level there is a pronounced shift in the opinion of the respondents in favour of widow remarriage.

(B) FAMILY :

According to Elliot and Merril, the role of women in society is however still defined largely in their functions as wife and mother. This is most true of Muslim women.⁴⁷

Little has been written about most of the aspects of Muslim family. Even Goode in his study 'World Revolution and family patterns' neglected to mention the Muslim family in India. Indian authors felt much similarity between the family patterns of the Muslims and the Hindus.

Cormack noted little difference in actual practices between Muslim and Hindu family attitudes. Conklin is also of the same view that Muslim family life is quite similar to that of Hindus in spite of religious differences and History.⁴⁸

In this section, therefore, we shall examine the role ascribed to Muslim woman and actually performed by her in the present day.

TYPE OF FAMILY :

Two types of families are generally seen among the Muslims, the joint family and the nuclear family. In the present study, it was found that about 94 percent of the respondents came from joint families. The vast majority of the joint families were located in the rural areas. The Muslim family, both nuclear and joint, is patriarchal.

As far as the present family of the respondents is concerned, a majority, i.e., about 58 per cent live in nuclear families, the rest live in joint families. Respondents' age and education do not have any influence on the present type of their family. But respondents' husbands education and place of residence and the present family type are related to each other. More respondents with higher educated husbands live in nuclear families. So also more nuclear families are located in urban areas. The direct relationship between nuclear families and urban residence comes through education as educated husbands move to towns to take up employments and establish families there.

PREFERENCE FOR TYPE OF FAMILY :

Respondents were asked whether or not they thought living jointly was good. They were asked "Is it better that the husband and wife should stay alone after marriage or is it better that a couple should stay with the husband's parents after marriage," 94% of the

respondents were in favour of second statement. Not only is the desire to have sons stay at home after marriage apparently expressed in the religious ideals of Muslims. It is also the expressed opinion of the respondents. It is thus safe to conclude that there is an overwhelming majority in the Muslim Community in whole in the area under survey was in the favour of having joint living.

Type of family is only a crude measure of the norms of joint living between father and sons. Some families for example, may not have a son at all, while others may not have a son who is old enough to be able to move away from home and thus break the rules of joint living. Additional calculations were therefore, made to separate those families who had sons aged fifteen or older from those who did not. For each family which actually had one or more sons over fifteen years of age, we checked to see if any of them were living away from home in violations of the norms.

Respondents were asked whether their sons or brothers were living in home with parents or not. The answer are recorded in the Table 4.27.

Table No. 4.27
Sons/Brother Aged 15 over living away

Residence of	Moradabad		Bijnor		Rampur		Total	Percentage
Son/Brother	Responses	Percentage	Responses	Percentage	Responses	Percentage		
No son/ Brother living away	212	80.67	196	65.33	164	54.67	602	66.89
One or more son/brother living away	39	13.00	41	12.67	90	30.00	170	18.89
No son / brother	19	6.33	63	21.00	46	15.33	128	14.22
Total	300	100.00	300	100.00	300	100.0	900	100.0

If it is further investigated, it was found that out of three cities, in Moradabad the percentage of sons living with parents is high Moradabad is followed by Bijnor. The joint structure is well suited to the industrial and business needs. The household head occupies the apex of authority and oversees all the family enterprises. He is assisted by his sons and sometimes by son-in-laws. Milton singer found it prevalent among large scale industrialist in Madras. Kapadia also confirms it. Moradabad is also an Export-oriented industrial city.

To test variations in the husband wife role patterns, several questions were asked. First married respondents were asked if their husband felt emotionally closer to his mother or to her, secondly, the degree to which the husband wife tie was de-emphasised in the family was gauged by finding out whether or not the husband

usually took meals with his wife or ate alone or with other men, if any, Thirdly, it was asked if their husband refrained, as a sign of respect for elders, from playing with the children when his elders were present.

The majority of the respondents said that their husband feel emotionally closer to their mothers than them while there is still a decline in the proportion feeling emotionally isolated from their mother, conjugal role patterns are not yet the dominant pattern even in urban areas in our universe.

Table No. - 4.28
Were Male Member Closer To wife than to his Mother

	Mother		Equally Close		Wife		Total
	Responses	Percentage	Responses	Percentage	Responses	Percentage	
Moradabad	213	71.00	17	5.67	70	23.33	300
Bijnor	164	54.67	33	11.00	103	34.33	300
Rampur	146	48.67	26	8.67	1.28	42.66	300

Married male persons in Moradabad are more closest to their mothers while in Rampur this percentage is the lowest. In Bijnor comparatively the percentage of persons close to wife is larger. The above data analysed in light of income, education and residence variable it was found that there is a positive relationship between being a Muslim and the conservative position of feeling close to mother than to the wife. Apparently, the strong mother-son relation as observed by

Miner and De vos in Arab Muslim countries is also true of the situation in India.

Table No.- 29
Do Married Male Live with Their Wife or Alone

Cities	With Wife		Alone		Total
	Responses	Percentage	Response	Percentage	
Moradabad	70	23.33	230	76.67	300
Bijnor	93	31.00	207	69.00	300
Rampur	107	35.67	193	64.33	300

Joint family is much more practice in Moradabad so here the percentage of male persons living with wife is less in comparision to Bijnor and Rampur. Urbanisation results in a sharp decline in ritual avoidance Husbands and wives are much more likely to live together in cities.

Not playing with one's own children in front of elders is a custom which allows the elders added respect, at least in theory. Urban respondents are much more likely to ignore this old custom. The decline of traditional ritual avoidance patterns in the city reflects the emergence of conugal role a patterns in the area of study. Muslims are also feeling the effects of urbanisation.

Table No. 4.30
Do you Play with Children in Front of Elders

	YES	No	Total
Moradabad	206	68.67	94
Bijnor	137	45.67	163
Rampur	98	32.67	202

Though the joint family is predominant in Moradabad yet nearly 70 per cent respondents play with the children in presence of elders. In this respect Rampur comes in last i.e. only one third respondents play with their children in front of elders. After further investigation, it was found that urbanisation played a significant role in it.

Social control mechanisms, especially customs which strictly control marriage are essential in maintaining group solidarity. Respondents were asked if the children should have any say in choosing their mates. Those who answered in positive did not exactly come out in favour of a love marriage but rather felt that the son should atleast be consulted when a marriage was being arranged.

Table-4.31
Should The Children Have Say in Marriage

City	No Consultation				
	No Res- ponses	Percen- tage	No Res- ponses	Percen- tage	Total
Moradabad	108	36.00	192	64.00	300
Bijnor	162	54.00	138	46.00	300
Rampur	181	60.33	119	39.67	300
Total	451	100.00	449	100.00	900

It was found that in Moradabad 64 per cent respondents were in favour of freedom given to sons in selecting their mates while this figure is the lowest in Rampur. In case of freedom orconsultation with the sons Rampur has the highest figure.

The responses were analysed in light of income and level of urbanisation. It was found that those with higher income were more liberal than those with less. One more significant feature come to notice is that Muslim are more conservative than non-Muslim.⁴⁹

POSITION OF WOMEN IN THE FAMILY :

In Islam, the husband is given a superior position in the family. "The husband is superior to his wife; men have a degree above them", says the Quran (2.228); a woman is worth half a man in matters concerning ransom for murder, inheritance and giving of evidence. Muslim Law exposes the wife to the continual threat of repudiation With no need to justify it, or of the marriage of the husband to a new, additional wife, whose presence can greatly modify the nature of the family life.⁵⁰

Islam has prescribed certain duties for a wife to perform. They are: residence in the house of her husband, obedience to him for his reasonable orders and performing her material functions whenever required by the husband at reasonable times

and place with due regard to health and decency and observing strict conjugal fidelity and refraining from undue familiarity with strangers and all unnecessary appearance in Public.⁵¹

It has been already said that as far as the Muslim women are concerned, family remains their main field of work and the majority stay at home and do not go out for work. When asked whether they agreed with the statement that 'women should stay at home and perform the roles as wife and mother rather than go outside and work,' the majority of the respondents 64.67% agreed while the rest disagreed. The educational level of the respondent and her attitude do not seem to be related to each other, except at the high school and college level where 71 per cent disagreed with the statement. It seems that only a heavy dose of education has succeeded in making women to deviate from a long established belief.

Family income of the respondents and her attitude towards the above mentioned statement also seems to be related to each other.

At the very low income group (Below 351) more than 2/3rd of members agree with the statement. This means that even though this is the group which needs to work outside to supplement the family income, it is much more against employ-

ment than other groups. As a matter of fact it is the upper income group that wants to work. It is clear that the motive to work for this group does not come from an economic need but from the urge to increase status through work. Some scholars are opposed to women working. M.A. Qathili is of the view that 'All societies now a days look upon woman as no more than an article of merchandise. The east regards her as a commodity for buying and selling while the west does not recognise her femininity.⁵²

DECISION MAKING :

One of the indicators of status of women in family is whether she is given a share in the decision making process. "One of the most important objectives of the feminist movement has been to remove various external barriers to equally influence and participate in decision making by women in the family, in working life, in organisation and in public life.⁵³ We therefore wanted to know how much decision-making power a Muslim woman enjoys. To find out their attitude on women's right to be consulted on family decisions, we asked "do you agree that the wife should have a say in important matters regarding the family"? The response was : 93.56 per cent agreed and only 6.44 per cent disagreed. This shows that the vast majority of Muslim women do want a voice in the family decision making process. Educational level of the respondent and her attitude in this regard are significantly related to each other.

To find out whether the wives are being consulted in actual household decision-making, by their husbands, respondents were asked, whether they do participate in important decisions regarding children's schooling, career, and marriage, preparation of family budget, and buying property, clothes and household and articles. For the convenience of analysis these areas were divided into two categories, the first one includes children's schooling, choice of their career and their marriage and the second one includes preparation of family budget, buying property and buying clothes and households articles. On each of these two sets, questions were asked and the answers were scored on a four point scale as follows :

Never Consulted	0
Occasionally Consulted	1
Frequently consulted	2
Always consulted	3

They were then grouped together into 2 sets, the first 3 forming one set and the remaining 3 forming another set. Our rationale in this grouping was that the first one related to the more important area of moulding the next generation and the second to matters of finance. The answers to all the three questions were added up and averaged and this was taken to be the score of the interviewee on the particular group of questions. They were then analysed in terms of education of respondents, family income, and place of residence.

On analysis it was found that education of the respondent and her actual role in decision-making process are related to each other. This is clear from the following Table.

Table No. - 4.32
Education & Role in Decision Making Concerning
Childrens-Schooling, Career and Marriage

Education	Consultation by Husband				
	Never (0-2)	Occassion- ally (3-5)	Freque- ntly (6-8)	Always (9 & Above)	Total
Illiterate	86 (27.22%)	116 (36.71%)	74 (23.42%)	40 (12.65%)	316
Primary	50 (20.16%)	92 (37.10%)	88 (35.48%)	18 (7.26%)	240
Middle	37 (16.67%)	48 (23.52%)	100 (49.02%)	22 (10.79%)	204
High School & College	18 (13.64%)	32 (24.24%)	60 (45.45%)	22 (16.67%)	132
Total	188 (20.89%)	288 (32.00%)	322 (35.78%)	162 (11.33%)	900

$$X^2 = 28.309$$

$$\text{Df} = 9$$

$$\text{Table value at .01=} 21.666$$

$$C = 0.2432$$

The table shows that when 27 per cent of the illiterate respondents were never consulted in the above mentioned matters by their husbands, only about 13 per cent of the High school and above educated were never consulted. Also when only about 13 per cent of the illiterate women were always

consulted, about 17 per cent of the high school and college educated were consulted always. From this we can say that as educational level of the respondents increases, their consultation, by their husbands in decision-making process regarding children's schooling, career and marriage also increases. In other words, the higher the education of the respondents, the more they will be consulted in the decision-making process.

Consultation by husbands in decision-making process concerning preparation of family budget, and buying property, clothes and household article also are significantly related to the respondents' level of education.

Table 4.33
Education And Role In Desision-Making Concerning Family Budget, Buying Property, Clothes And Articles

Education	Consultation				
	Never (0-2)	Occassion-ally (3-5)	Freque-ntly (6-8)	Always (9 & Above)	Total
Illiterate	64 (20.35%)	46 (14.56%)	172 (54.44%)	154 (10.65%)	316
Primary	34 (13.71%)	28 (11.29%)	146 (58.87%)	40 (16.13%)	248
Middle	8 (3.92%)	30 (14.71%)	96 (47.06%)	70 (34.31%)	204
High School & College	4 (3.03%)	4 (3.03%)	42 (31.83%)	82 (62.11%)	132
Total	110 (12.22%)	108 (12.00%)	456 (50.67%)	226 (25.11%)	900

$$\chi^2 = 90.444$$

$$Df = 9$$

$$\text{Table Value at .01} = 21.666$$

$$C = 0.4042$$

It is clear from the table that when 20 per cent of the illiterate respondents were consulted by their husbands in these matters, only 3 per cent were not consulted in the high school and above educated group. so also when only about 11 per cent of the illiterate women were consulted always 62 per cent of the high school and college educated women were consulted. So it is quite evident that as the education of the respondents increases their consultation by their husbands in making decisions concerning the preparation of family budget, buying of property, clothes and household articles also increases.

When the coefficient of contingency (c) of these two tables were computed and compared it was found that the value of 'C' in the case of the second category of decisions is higher than in the case of the first category. This means that husbands are not as much ready to share with their wives the decision-making function in the more vital areas of life as in the less important areas. However, there is adequate proof that the higher the education of respondents, the more frequent is their husbands' consultation with them on family decision making.

TREATMENT OF CHILDREN :

From the present study, it was found that the Muslim Community does not attach equal value to sons and daughters. Respondents in our sample are willing to grant more or less equal

treatment in general family matters to both sons and daughters. But when it comes to matters of vital importance to the offspring, like education, choice of career, choice of a partner in marriage, the daughters are discriminated and sons favoured. In our study we found that 70 per cent of the respondents do not intend to educate their daughters to the same extent as their sons. Education, of course, has a sobering effect on this attitude, but only at the highest level. For only among the high school and college educated respondents do we find a definite shift in favour of education.

Age of the respondents and their place of residence do not have any influence on their attitude towards giving equal education to sons and daughters.

Similarly, in choosing a career also, respondents are not willing to give equal freedom to son and daughter. To a question, 'do you treat your sons and daughters equally in allowing them to choose their own career', 86 per cent said they do not while 14 per cent said they do. Here when education is controlled, age and place of residence do not have any influence on this attitude.

In the matter of choice of partner 99 per cent of the Muslim women said they will not give equal freedom to their sons and daughters. Only 0.79 per cent said they will. It is seen

from the above three cases that respondents were willing to give more freedom of choice to sons than to daughters. This indicates that they still conform to the traditional values of the community.

Needless to say the Muslim attitude on family planning like the attitude of most people in under-developed countries where special religious injunctions are not issued, is compounded of many factors, social and economic. The International planned Parenthood Federation in a special report on the seriousness of the inability to have children in Central Africa has commented that this is a great tragedy in nations where children "are insurance policy, entertainment, old age pension and welfare assistance rolled into one. "This is as true of the weaker sections of the population, both Hindu and Muslim, in India as it is elsewhere. Children are not only required to carry on the family name and to perform death ceremonies but are a vital addition to the labour force. A farmer or an artisan, for example, would be ruined if he has to hire labour but can hope to become quite affluent if he has sons who will work along with him who require no wages but help increase production and swell the family coffers.

In Moradabad, a great centre for the manufacture of brass and copper articles which are immensely in demand in the

world market, an 8 year old boy doing rough work can hope to earn Rs. 4 a day. As his skill increases his wages go up so that by the age of about 14 years he can be earning as much as Rs. 20 a day. A man with five or six sons of various ages can bring home as much as Rs. 100 a day. Taking into consideration the standard of living in this section of society this is a mind-boggling figure; especially in view of the fact that it is all tax free since no single member earns enough to be an income-tax assessee. It is the children, therefore, who make all the difference between living on subsistence level and being able to eat meat every day and to spend lavishly on the occasion of marriages and festivals. If his own earnings do not give a man status and affluence they, combined with his sons' wages, can give him a coveted place in society. They are also assurance of a comfortable old age, for when a man becomes old and incapable of working it is his sons who are, ideally, expected to support him and look after him. Average earnings being what they are a life-time of work hardly ever produces any savings and when the man's faculties fail a childless, especially a son-less, family can find itself in dire traits.

In developed countries technology has gone hand in hand with education and a uniform rise in the people's aspirations and desire for comfort. Immense strides in medicine have managed to prolong life and to ward off disability and disease. Gynaecological

and obstetrical expertise has assured that most children conceived will reach full term in the mother's womb and will have a normal birth. Infant mortality is fast becoming a thing of the past and the fair expectation is that all children born will achieve full adulthood and live to a ripe old age. Methods of contraception are equally advanced so that a couple can decide on the number of the children they want to have as well as on their spacing. With standards of living going up every day and an ever increasing desire for the good things of life, it is inevitable that the number of children is kept restricted. Even in Catholic countries, which are forbidden by their religion to mechanically interfere with the process of birth, the birth rate has fallen dramatically and is falling every day. Many countries have proudly announced the achievement of the seemingly impossible zero and even sub--zero growth of population.

In countries like India, however, the process has been rather lopsided. Whereas the medical profession has managed to dramatically enhance life expectancy, there is no comparable progress in bringing birth control within the reach of the common man. In fact the latter can be said to be conspicuous by its absence. And even though infant mortality remains relatively high, it has been curbed enough so that those with access to medical attention are likely to have all the children born to them grow up into adults. The result is the population explosion that

the whole world seems to be lamenting at the moment. Not enough people are dying to make place for the ones who are born and to maintain a reasonable balance.

That such a situation can be fraught with. Dire consequences had not escaped the Oriental mind even centuries ago. In India there is a saying that if all the fruit on a tree grow to maturity, the tree will fall. The Prophet of Islam himself, according to a Tradition, said :

There will be a time when people will be spoiled because of their wives, parents and children. Their poverty and indigence (resulting from the large size of the family) will be talked about by others and they will have to bear with hardship beyond their power. The result will be that they will increase their income through illegal means. Their faith will be shaken and they will be completely spoiled.

However much medical science has improved in this country today, people are always afraid of losing their children through death. The fear is clearly evidence in the attitude of doctors themselves who, with few exceptions, discourage people with just two children from having an operation to prevent the birth of further children before their younger child is five years old. In the meanwhile they are advised to use whatever means of

birth control may be at hand. The fear of not knowing what the morrow will bring is also expressed in the reluctance of people who have even more than three children to take permanent steps towards stopping further births. "But what," they wail, "will happen if something happens to these ?"

It is in this rather than in a religious context, that the Muslim approach to family planning must be viewed. Opponents of birth control can base their opposition on the Tradition of the Prophet :

"Marry the affectionate and the feamed so that the number of my people exceeds that of others." Marry the fertile, the beloved, because I shall be proud before all the nations because of the biggest number of Muslims (my followers). "I said Abdullah.⁵³ This is obviously applicable only to the prophet's own time when there was a great need to swell the ranks of the faithful. That he did not mean it to apply for all time is borne out by the Traditions quoted above and from other Traditions.

According to Amir Ghazzali, one of the famous jurist philosophers of Islam, the Prophet said, "Smallness of the family is a kind of affluence and its largeness a kind of indigence." Elsewhere he is reported to have said, "After two hundred years the best man shall be he who will be light backed in respect of

family." The Prophet himself clarified light backed as having a small number of children to another companion he pragmatically said, "If you want you can have recourse to birth control, verily whatever souls Allah wants to create till the Day of judgement will, in any case, be created."

Hazrat Jabir, a Companion of the Prophet has recorded that they used to practise birth control during the time of the prophet when the Quran was being revealed. The Prophet came to know of it but did nothing to discontinue the practice. If, he asserts, it were something to be prevented the Quran would have prevented it for it any act, to be later considered illegal, was performed the Prophet or book would forbid it.

As is usual, the Traditions of the Prophet can be and are interpreted in various ways to suit chose interpreting them. An analysis of them can lead to an interpretation that the Prophet both approved and disapproved of birth control, although early Islamic scholars took the positive view and asserted that he approved of contraception.

The Fatawa-e-Alamgiri, also called Fatawe-e-Hindiya (Indian Juristic Verdicts), the codified Muslim law prepared in India under the direction of the 17th Century Mughal emperor Aurangzeb, lays down that a husband and wife, by mutual

consent, can adopt birth control devices. Aurangzeb, himself a notoriously orthodox Muslim, obviously accepted the positive view of the Prophet's statements.

Two leading jurists of Islam, Imam Abu Jafar Tahwi and Shah Abdul Aziz, have ruled that pregnancy can be terminated within 120 days not only health reasons but also for reasons of family control. This view is upheld by the Fatawa-e-Alamgiri. According to the Quran, the development of the Foetus is such :

And we created man out of the produce of clay. Then we made it into seamen which remained static. Then we turned the semen into blood, then we made fragment out of that blood, then we created bones into that fragment, then we put flesh on the bones; then we evolved it into another soul; So praise be to Allah who is the best of creators. (Q.13 : 12, 13, 14).⁵⁴

The first binding verdict on abortion was given by Hazrat Ali Talib, the son-in-law of the prophet, when he declared that the embryo could not be regarded as a living child until the beginning of the seventh stage which, according to Jurists, has been set as the middle of the fifth month from the day of conception. Thus termination of pregnancy before this period cannot be considered to be infanticide. According to the Hanafi law, pregnancy can be terminated within 120 days.

Many ulema today are agreed that family planning has the sanction of Islam and Muslim countries like Turkey, Malaysia, Iran and Tunisia are very active in family planning. They issued 'Fatwas' justifying that family planning was in conforumity with the tenents of Islam, But, as in so many other matters, the more orthodox insist on reading their own meaning into things and have no hesitation in asserting that Islam is opposed to birth control in any form. They base their belief on the Quranic injunction : "Do not kill your progeny for fear of hunger. We feed you and them both."

Whatever the men may say, through, the women are over-whelmingly in favour of birth control. "What do the men care about how many children they have ?" said one, "They have only to feed and clothe them if they can and ignore them if they can't. It is the women who has to bear the brunt. She carries the child within herself for 9 months, then she has to feed and look after it. I really wish someone would find some way where we can have children when we want them and stop when don't want them," "We are not cows and buffaloes that we should go on breeding every year," said a mother of six. "It is not that I would wish ill to any of my children. God forbid. But if they had not been I certainly would not have missed having them." "please tell me some way in which I can stop having children," pleaded a young women. Married five years she already pregnant for the third

time. "Husbands, "are not careful about such things. It is only we poor women who have to suffer."

Pressed for further details they expressed a fear of vasectomy. The uneducated had a deep-seated conviction that it led to impotency and that their husbands would be lost to them. The highly educated women of course, knew the reality but most of them were practising some other form of birth control and had not resorted to the extreme measure. A few women admitted to having undergone abortions (only two in hospitals, the rest by using devices known to mid-wives and barber women). None of them suffered any sense of guilt or deprivation. They never thought of their act in the light of taking a human life but saw it as a piece of superfluous matter that had been thrown out of their systems.

They were all agreed that the whole matter of family planning would be greatly simplified and much more readily accepted if some foolproof device was invented for the use of women. A long-lasting pill, for instance, or even the tying of tubes as long as it did not entail prolonged rest and sexual abstinence-something that was not always in view of their husbands' demands. "God has made selfish and women have to suffer. There is no help for it but surely in this day and age

something can be done to make our lot easier, "was the commonly expressed sentiment.

Some scholars expressed fear: Hendre is of the view, "if the growth rate of Muslims and other minorities are not arrested, the Hindus would be out numbered by the non. Hindus communities. Expressing a similar view Tarkateerth Raghunath Shastri Kokage, a noted scholar warns : Democracy means power and strength of number. If Hindus.... follow family planning and non Hindu avoid it, there is no doubt that within about 100 years non-Hindus, will out number Hindus in their ancient land.⁵⁵

On the basis of calculations, Agarwal (1974) outright rejected the fear that Muslim can ever outnumber the Hindus in India.

Bose after reviewing 13 major studies which have some data on fertility differentials by religion concludes that it is not correct to say that Muslim fertility is higher than Hindu fertility.⁵⁶

The Muslim in India have a high fertility rate than the Hindus. "Driver points out that in central India a Muslim woman gives birth to an average of 4.6 children asagainst 4.5 given by

an average Hindu woman." This high fertility rate of Muslim women may be due to the fact that the Muslim girls are married at a younger age, compared to the Hindus and consequently they have a high fecundity rate.

In the present study when the respondents were asked 'do you think it right for a couple to limit the number of children' 61 per cent said 'no' and the rest said it is 'right'. The education of the respondent has a very good influence on their attitude towards limiting the family size.

Table-4.34
Education And Attitude Towards Limiting Family Size

Education	Attitude		Total
	No	Yes	
Illiterate	240 (76.43%)	74 (23.57%)	314
Primary	166 (67.48%)	80 (32.52%)	246
Middle	110 (53.92%)	94 (46.08%)	204
High School and College	30 (23.08%)	100 (76.92%)	130
Total	546 (61.07%)	348 (38.93%)	894

Note:- 6 respondents did not answer the question.

The table shows that when only 24 per cent of the women who are illiterate said family limitation is 'right' about 77 per cent of them who had high school or college education said

'no'. It is thus clear that as education increases the number of women following family limitation also increases. In other words, the higher the education, the greater the willingness to limit the family size.

When analysed on the basis of age, it was found that age has some influence on attitude towards family planning. The higher age group thinks that it is not right to limit the family size. This may be due to the fact that because of their education the younger women think that there is nothing wrong in limiting the family size.

When asked 'why you think it is right/not to limit the number of children', 98 per cent of the women who wanted to limit family size stated that it is to give children more opportunities in life and to give them better care. Without exception, all those who think it is not right to limit children said so because they believed that children are given by God and it is a sin to limit them against God's will.

As far as the actual practice of birth control limit the number of the 362 respondents who said it is right to limit the number of children, 81 per cent are not practising any birth control methods while : about 19 per cent are using at least one of them. This answer was analysed on the basis of education,

family income and age of the respondents. Of these, income and age do not show any relation with the practice of birth control methods. But educational level of the respondent and the practice are related to each other.

Table No. 4.35
Education And Practice Of Birth Control Methods

Education	Practice		Total
	No	Yes	
Illiterate	70 (94.59%)	4 (5.41%)	74
Primary	64 (80.00%)	16 (20.00%)	80
Middle	72 (76.59%)	22 (23.41%)	94
High School and College	70 (70.00%)	30 (30.00%)	100
Total	282 (81.03%)	66 (18.97%)	348

Note :- This question was asked only to those who thought family planning is necessary 348 as the investigator thought it won't be appropriate to ask about the practice of family planning methods to those who think it is unnecessary.

It is clear from the table that as education increases, the number of women practising birth control methods is also increasing.

When asked what is the ideal number of children a couple

should have, 60 per cent of the respondents said they cannot say that because children are given by God, 35 per cent the ideal number of children for a couple to have was 2 or 3 and 4 per cent said it was 4.

Education of the respondents and their conception of ideal number of children a couple should have are related to each other.

As education of the respondent increases the number of women who said the ideal number of children for a couple is 2 or 3 also increases. And as education increases, their belief that children are given by God also decreases drastically.

PURDAH

Among almost every people upon whom Islam has left its imprint there exists a conspicuous concern for feminine modesty, both of dress and demeanour. With but few exceptions, most Muslim woman of the world are expected to avoid wearing scanty apparel and to limit their public activities. In some Islamic regions, a woman of good character is but seldom seen beyond the portals of her home, and in many areas women appear in lanes and streets only as silent veiled figures. Such feminine veiling and seclusion are referred to as parda, from the persian word for curtain (usually shelled as purdah).⁵⁷

Koranic prescriptions are often cited by devout Muslims as the basis for the observance of purdah by Muslim women, and curtain

of the prophet's recorded words do seem to recommend some limitations on feminine activity and dress :

O Peophet ! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close around them (when they go abroad).

(Surah XXIV, 53,55,59)

The relevant Koranic passages, however, are some what ambiguous and do not prescribe in detail the ideal features of a woman's dress and behaviour. Indeed, Muslim woman observe purdah in a wide variety of ways within South Asia and throughout the world, and some Muslim women do not observe it at all (in the Lakashadive Islands, for example).⁵⁸ Furthermore, purdah and purdah-like behaviour are not restricted to Muslim women. There is evidence that women were veiled and secluded among various pre-Islamic Mediterranean, Arab and persian peoples,⁵⁹ and in recent centuries many Hindu, christian, Buddhist, and other women of various regions of the globe have traditionally followed practices that closely resemble Muslim Purdah observances in important respects.

ORIGIN :

As to the origin of purdah system, many a writers have given different logical reason for the same. Arabs at the time of the prophet were a nomadic community and hence possessed many of the simple virtues of the nomads. As is usual in the nomadic communities, women

played an important active role in their camp life, so keeping them secluded in the harems was not possible. But, the days changed and the Caliphs became the wonder of the world and Baghdad, a legend for wealth, splendour and Luxury.

In the earlier days of Islam, when Purdah was introduced some women objected to it, for example Ayesha (niece of Ayesha, wife of the Prop-het) never wore the veil.⁶⁰

Thus, the Prophet introduced the system of Purdah by asking the believing women to refrain their looks and observe continence and not to display their ornaments and to draw veils over their bosoms. In the opinion of Amir Ali, the Prophet's counsel regarding the privacy of women served undoubtedly to stem the tide of immorality and prevent the custom of disguised polyandry.⁶¹

Purdah has become a point on controversy and new educated girls do not like to observe it. Shahida Latif is a vehement critic of it According to her.

Purdah has made it impossible for women to receive any education from a normal school. Purdah has been used to trap the woman within the family which provides her with security but stifles her initiative, consigning her to being just an appendage to the man. It

is pointless talking about the rights of women when a large mass of them are imprisoned behind a veil.⁶²

It is difficult to know when the enclosure of women first began. It has always been associated with urbanism and also with high status. In Egypt the harem was actually the women's court, from which national and international affairs were administered; originally; it may have been an indicator of women's power, rather than the reverse. The Gynaeceum in Athens, the women's quarters of the house, represents the oposite extreme, and has its counterpart among the Jewish merchant families of Syria. While a women was indeed 'Mistress' of her own quarters, she was so powerless to move outside then that to dwell on her power in the home is almost meaningless. The gynaeceum apparently became the civilizing model for the way women of status should live both the Persian and the Hellenic empires. It was widespread in the Byzantine Empire.^{"63}

P. Thomas gives an illustration. Lady Sahibji, wife of Amir Khan, a noble of Shah Jahan's Court, was being carried in a litter through one of the lanes of Delhi, when a state elephant broke loose and rushed into the lane. The men who were carrying the heavily curtained litter dropped it on the ground and ran for life, the lady also saved herself from the fury of the beast by jumping out of the litter and rushing into a shop nearby.

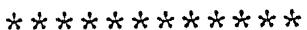
But, this was a sin on the part of the lady, so her husband sent away to her father's house as she had exposed her face to the public gaze; as a noble women she should have died rather than suffered such humiliation. Shah Jahan interceded and the lady was brought back.

Similarly, an interesting description in this respect is found in Josh Malihabadi's *Yadon Ki Barat*. He writes.⁶⁴

Josh Malihabadi in the same book has given an incident where a woman was shot dead as she was peeping from the windows at a dancing girl giving her performance in the main hall at a wedding ceremony. Her whole crime was the peeping. When the host came running on hearing the shot, the man who had done this, told him, "O" your wife was peeping from above, I could not tolerate this so I shot her dead. "The host went inside and came back with the dead body of the woman. He told the persons present, "look here and be sure she is not my wife but only a servant, "Further he thanked Allah for having saved his honour and life both. All this shows how purdah had become a sour-spot.

In spite of all these developments, in respect of purdah, some writers are of the opinion that there is no Quranic sanction behind purdah system; prevalent among the Indian Muslims.

A progressive Mohammedan Mr. M.S. Mohidin, a magistrate of Madras, who wished to break down the purdah offered in 1911 a prize of one thousand and rupees to anyone who could prove from the Quran or the traditions of the prophet that the seclusion of women is authorised.⁶⁵ Not difficult to guess the prize has not yet been given to anybody.



SECTION-(D)

EDUCATION AND ECONOMIC STATUS

The National Committee observed that women's economic activities are obstructed mainly by the conservative view that women's role must be confined within rigidly defined limits and secondly by the fear that chronic unemployment may result if women enter the labour market on a large scale.

The conservatism is very strong among the Muslims and this is the greatest obstacle in the way of progress of Muslim women.

Islam gives stress on both Ma'ash and Ma'ad that is, the temporal, material life as well as the eternal life of the spirit. But it definitely and clearly looks upon the former as the means and the latter as the end. No doubt means are prior to ends in time but not in importance of value.⁶⁶

In the opinion of Hussain, one of the main reasons of the economic backwardness of the Muslims is the tendency to be content with poverty, which grows out of laziness and flourishes in the climate of false religious sentiments.⁶⁷

PROPERTY RIGHTS AND INHERITENCE :

Islam fully acknowledges the women's right of an independent ownership in her money, real estate or any other properties. This right does not undergo any changes whether she is single or married; whether she acquired the property before marriage or after it. She retains her full rights upon her property whether selling, buying it or otherwise.

A woman used to be an object of inheritance. This went on, in some culture 'as late as the nineteenth century, while Islam gave women the right of inheritance 1,400 years ago. She has the full right on her share of inheritance. Neither her father, husband, mother or anyone else could make any claim her share of an inheritance. It is her.⁶⁸

A woman's status to a large extent is determined by her right to hold property and to dispose it of according to her will. About inheritance Islam says "to the male the equivalent of the portion of two females".⁶⁹ This is indicative of the inferior position given to the Muslim woman regarding inheritance. A daughter is given only half the share of the son. According to Mrs. N. Mension "the Muslim inheritance law is equally unjust to women as she is entitled to only 1/3rd of the share in the property left by her husband if there are no children, and only 1/8th if there are children. If the husband's father is

alive she and her children are not entitled to any share in the ancestral property when her husband dies."⁷⁰

Until very recent times, Islam was the most liberal religion in allotting women their share in their fathers or husband's property.

Allah enjoins you concerning your children; the male shall have the equal of the portion of two females, they shall have two thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers then his mother shall have the sixth.⁷¹

In case of several wives the share would be divided equally between them.

The principles of inheritance listed in the Quran can be categorized thus :

- (1) The sons inherit twice the share of the daughter. If there are no sons she inherits half the total property, the rest being divided among other relatives. If there are two or more daughters 2/3 of the property will be divided equally between them.

- (2) If only parents survive the deceased, the father will inherit 2/3 of the property and the mother 1/3. If, however, there are surviving children the parents will each inherit 1/6 of the property, the residue going to the children.
- (3) If there are no surviving children but only brothers, sisters and parents then the mother receives 1/6 instead of 1/3.
- (4) The wife gets 1/8 of her husband's property if there are children and 1/4 if there are none.
No heir's share can be willed away, nor can anyone receive more than his rightful share, Equitable distribution of property is imperative for a Muslim.

Non-Muslim relatives are barred neither from inheritance nor from bequests. Hazrat Safia, a converted Jewess, who was one of the wives of the prophet, left a large sum of money to her nephew who retained his faith and her will was honoured.

The property of a person without heirs goes to the public treasury-- the Bait-ulmal.

It must be pointed out that Islam was the first and remained for centuries the only religion, which gave any definite rights of inheritance to women.⁷¹ By doing so, it raised their position from inferior beings and made them almost equal to men. Since it was almost a matter of religious obligation for every woman to marry she

would not only have half as much property as her brother but, adding to that her husband's inheritance and self-acquired property, she should very well enjoy a much higher financial standing than her brother. As far as her husband was concerned, while she had full right to enjoy his wealth, he had no legal power to touch her money of property. If she let him use any part of it, it was only through her own free will. Her economic status also gave her respect in her husband's eyes. Not being totally dependent on him she was not obliged to put up with any ill-treatment that he might inflict on her.

Traditionally, among Muslims, no dowry was either demanded or given, especially in the form of cash, since the expectation was that the girl's inheritance would be hers and there was no need for the family to be pressured in to parting with a great deal of money at the time of marriage. Now, however, dowry has become a part of Muslim marriage in many parts of the country. This being so, the girl's brothers feel that she has already received her share at the time of her marriage and there is no need to make further gestures towards her.

Since a widow is expected to live with her son or sons, her 1/8 share or the family property is supposed to be given to her by way of maintenance. The daughters' share is assumed to have been made over to the brothers as a token of their love and esteem. Brothers make an effort to keep good relations with their sisters as a precaution

against their demanding their share. Sometimes, the sister does get her share indirectly through marriages contracted in the next generation, that is through her children marrying her brother's children.

Of course, there are women who get their rightful share because their brothers are honourable and do not wish to enrich themselves at the cost of their sisters. And then there are others who have the courage and the will to fight protracted legal battles against their brothers. For it does require courage to take even the first step in this direction, any demand of her patrimony by the woman being regarded as an expression of bad blood on her part rather than of a legitimate claim.

In the present study. It was found that there were several women who own houses, had property, and other forms of wealth etc. in their names. 6.22 per cent owned landed property in their names, 44 per cent owned houses and 6.22 per cent owned other forms of property. This is indicative of the fact that the Muslims abide by the Quranic law regarding property and husband let wives own their property. To find out whether the possession of personal property raises the status of the respondents, their decision making power in family matters was analysed.

It is clear from the following table that of those who possessed property, 16 per cent were never consulted by their

husbands on making decision regarding children's schooling, career and marriage, while in the case of those without property 26 per cent were never consulted. On the other hand, 12 per cent of those who possessed property were always consulted by their husbands on the above matters, while 10 per cent of those who were without property were always consulted. The χ^2 test shows that at .01 level, the hypothesis of relationship between property ownership and share in decision making has to be rejected. The same trend is seen in the case of deicision on preparation of family budget, buying property, clothes and households articles.

**Table No. 4.36
Ownership Of Personal Property And Consultation By Husbands
In Making Decisions Regarding Children's Schooling, Career
and Marriage.**

Consultation	Ownership of Property		Total
Never	Yes	No	
Never	72 (15.93%)	116 (25.89%)	188
Occasionally	152 (33.63%)	136 (30.36%)	288
Frequently	172 (38.05%)	150 (33.48%)	322
Always	56 (12.39%)	46 (10.27%)	102
Total	452 (50.22%)	448 (49.78%)	450

$$\chi^2 = 10.834,$$

$$Df = 3,$$

$$\text{Table Value at } .01 = 11.341, .05 = 7.815$$

Table No. 4.37
Ownership Of Personal Property And Consultation By Husbands
In Making Decisions Regarding Preparation Of Family Budget,
Buying Property, Clothes And Households Articles

Consultation	Ownership of Property		Total
	Yes	No	
Never	48 (10.62%)	62 (14.84%)	110
Occasionally	56 (12.39%)	52 (11.61%)	108
Frequently	232 (51.33%)	224 (50.00%)	456
Always	116 (25.66%)	110 (24.55%)	226
Total	452 (50.22%)	448 (49.78%)	900

X^2 = 10.39

Df = 3

Table Value at 0.1 = 11.341

.05 = 7.815

The above table shows that of those who possessed property, about 11 per cent were never consulted on matters relating to the preparation of family budget, buying property, clothes and household articles while in the case of those not owning property, 14 per cent were never consulted on these matters. The percentage of those who were occasionally, frequently or always consulted, is almost the same for both property owners and non-owners. However, when the X^2 test applied to the two cases, it was found that at the 0.1 level the hypothesis of relationship between personal property per se and voice in actual decision making has to be rejected.

It seems that possession of personal property per se does not entitle the respondent to be consulted by her husband as shown by above tables. This shows that it is rather education that is the major determining factor. Because of women's dependence on men on most areas of life, the contribution of property to the alteration of this situation is only marginal. It seems that for enjoying any benefit out of their property including sale, Muslim women have to depend upon their husbands.

OCCUPATIONAL POSITION :

The economic position of women has a bearing on their psychological and social conditions. Being economically independent not only improves her position both in the family and outside, but gives her mental satisfaction that she is also contributing to the family income. The main way to attain economic independence for a woman is to work and earn.

Islam is not against women working in such areas which are suitable for them. 'She can earn money and own property just as man can do and therefore she may, if she feels the need, follow any profession'. In spite of this the number of working women in the Muslim community is smaller when compared to working women in other communities. Of the total sample only 643 (7.11%) were working, of which 52 (81.25%) were in the teaching profession, 8 (12.50%) in office and (46.25%) were in nursery production.

When we analysed the background of these 64 working women it was found that 62 were high school or college educated and the remaining had middle school education. Education is thus found to be a pre-requisite for employment. It was also found that these working women belong to the age group 20-30. This means that women's employment became popular only during the last ten years. 84.26 per cent of these working women had husbands who were high school or above educated and the rest 15.74 per cent had middle school educated husbands. None had illiterate husbands.

To find out the motive for these women to accept a job outside home, they were asked, 'why did you take up the job' for which 62 of them said it is because of economic pressure and only one said it was to supplement family income. When asked 'whether they were free to use their income as they liked', 96 per cent said that they hand over their salary to their husbands. 89.97 per cent of these working population thought that their job-their additional role as working women-had helped them to raise their status both inside the home and outside. To find out whether these working women are consulted by their husbands in the decision-making process in the family, their responses were analysed separately on the basis of consultation in decision-making. Then it was found that 95.96 per cent were being consulted by their husbands in the family decision-making process.

Since the number of working women in our sample was very small, we have not been able to draw meaningful inferences based on occupation. We therefore asked supplementary questions relating to their attitude to Muslim woman's role as a worker.

Table 4.38
Education & Attitude Towards Considering As The Sole Breadwinner

Education	Attitude		Total
	Agree	Disagree	
Illiterate	244 (39.87%)	72 (25.00%)	316
Primary	180 (29.41%)	68 (23.61%)	248
Middle	144 (23.53%)	60 (20.83%)	204
High School and College	44 (7.19%)	88 (30.56%)	132
Total	612 (68.00%)	288 (32.00%)	900

$$\begin{array}{lll}
 X^2 & = & 44.141 \\
 Df & = & 3 \\
 \text{Table} & = & 11.341 \\
 C & = & 0.2988
 \end{array}$$

the Muslim women do not want to take up occupations and are content with their roles as home maker, child bearer and child rearer. Since these traditional roles do not require any education, Muslim women remain uneducated. In turn, this reinforces their traditional beliefs and attitude.

However, in their response to the above question the influence

of education is clearly pronounced as the above table shows.

It is clear from the table that while about 40 per cent of the Muslim women who think that man is the sole breadwinner in the family were illiterate, only 7 per cent were high school and college educated. While only 25 per cent of the respondents who disagreed were illiterate, about 31 per cent were highly educated. So it is evident that as education increases, the percentage of women who think it is the responsibility of man alone to earn and support the family, decreases. It may be pointed out that the influence of education is visible only at the high school and above level.

Family income of the respondents and their attitude on man's responsibility to earn and maintain the family were found to be related.

74 per cent of the respondents who had a monthly income of below Rs. 750 said that men are the sole breadwinner in the family, while only 53 per cent of the women who had family income of Rs. 2550 and above said so. On the other hand, when only 26 per cent of the lowest income group disagreed with the above statement, 47 per cent of the highest income group disagreed with the statement that men are to be the only breadwinner in the family. So it is evident from this that as income of the respondent increases the percentage of women who agreed that men are to be the sole breadwinner, decreases.

When the coefficient of contingency (C) of these two tables, i.e. influence of education and family income, on the attitude towards considering man as the sole breadwinner, was computed and compared, the 'C' value for the first one, i.e. respondent's education, was found to be higher (C value for the first table is 0.2988 and that for the second table is 0.1626). So it is clear that it is education much more than family income that influenced women in this matter.

This shows that economic independence improves the status of women. As a matter of fact many Muslim women are not aware of this fact, which seems due to their lack of education and lack of exposure to the world outside the family. Lack of education makes them believe in the traditional Islamic ideal of women being economically dependent on men. Lack of opportunity to go out for work makes them confined to their own homes. In the present study we asked our respondents whether economic independence gives women a higher status. It was then found that 32 per cent of the respondents disagreed with the statement. It was seenm that the majority of those who disagreed are from the lower educated groups. The fact that education of the respondents and their agreement/disagreement tothe statement are related to each other significantly is shown be the following table.

Table - No. 4.39
Education And Attitude Towards Economic Independence As
Giving Women Higher Status

Education	Attitude		Total
	Agree	Disagree	
Illiterate	186 (58.86%)	130 (41.14%)	316
Primary	184 (75.00%)	64 (25.00%)	248
Middle	122 (59.80%)	82 (40.20%)	204
High School and College	116 (78.88%)	16 (12.12%)	132
Total	292 (32.22%)	608 (67.78%)	900

$$X^2 = 23.824$$

$$Df = 2$$

$$\text{Table value at .01} = 11.341$$

The table shows that while 41 per cent of the illiterate respondents did not agree that economic independence give women a higher status, only 12 per cent from the high school and college educated group disagreed. When only about 69 per cent of the illiterate women agreed, 88 per cent high school and above educated agreed that economic independence gives women higher status. So it is quite clear that as education increases, the number of women who thought that economic independence gives women a better status also increases. We have stated that all but four of the working women

endorsed the view that employment has raised their status. All the working women were educated. Education thus gives women a wider spectrum of the attributes contributing to women's status.

SECTION-(E)

ROLE OF EDUCATION IN POLITICAL AND SOCIAL LIFE

Modern Indian Society has witnessed a great change in the social fluidity and inter-mixture of social groups on various social-political platforms. Woman who were the most dormant segment of Indian population have now become active participant in all walks of life. This new role syndrome of the women is the cumulative effects of the various socio-political processes which have been at work in India since the early Twentieth Century. The woman is now an important instrument of social change. The extent of woman's participation in the political and social life is thus the measure of social change in India.⁷²

POLITICAL PARTICIPATION AND AWARENESS :

"In traditional India, mass illiteracy, social conservatism, geographical distances, extreme localism and a fairly rigid social structure cut off the great majority of the people from effective participation in the political life of the country."⁷³

India is a democratic country and a healthy administration in democracy depends upon the political awareness of people. A look at the Indian performance will reveal a disappointing scene in so far as the political activities are concerned. Its effects are echoed in the administration of the country. It is popularly believed that elections

and political activities in the country are run as a show only a month of two on the eve of elections.

The main feature of the present day Indian election system is the scanty treatment given to the ideological aspects of parties.

Three main indicators have been aptly applied by the National Committee of the ICSSR to assess the political status of women in our country vis. Participation in the political process as voters and candidates in election, political attitudes such as awareness, commitment in involvement in politics and autonomy in political action and behaviour and their impact on the political process.⁷⁴

So far as the general political awareness of women in India is concerned, literacy does have a direct influence but the relationship between education and political awareness and participation is not always uniform.⁷⁵

In this context, it may be stated that the proportion of Muslim women entering politics in India is small. This is true of Moradabad region as well. Little education, traditions, conservatism and religion are responsible for the low proportion of Muslim women in political field.

The present chapter is an attempt to find out the extent to which Muslim women have been able to break traditional norms regarding political participation and the role of education in accelerating this process.

In the present study it was found that the majority of our respondents were not interested in active politics. This is shown by their responses to several of our questions. When asked whether politics is legitimate field for women, 55.56 per cent answered in the negative.

Table No. 4.40
Education And Attitude Towards Politics As legitimate Field of Activity for Women

Education	Response		Total
	Agree	Disagree	
Illiterate	114 (36.08%)	202 (63.92%)	316
Primary	98 (39.52%)	150 (60.48%)	248
Middle	100 (49.02%)	104 (50.98%)	204
High School and College	88 (66.67%)	44 (33.33%)	132
Total	500 (55.56%)	400 (44.44%)	900

The educational level of the respondents and their attitude towards this

matter are related to each other significantly, as shown by the following table.

Table No. 4.41
Education And Approval of Women Actively Participating in Politics

Education	Approval		Total
	Disapprove	Approve	
Illiterate	200	116	316
Primary	160	88	248
Middle	118	86	204
High School and College	54	78	132
Total	532	368	900

$$X^2 = 11.748$$

$$Df = 3$$

$$\text{Table value at .02} = 11.341$$

From the Table it is clear that when only 36 per cent of the illiterate women agree with the statement, about 67 per cent of the high school and above educated respondents did so. So we find from this Table that as education increase, the number of women who said politics is suitable for women also increases. In other words, the higher the education, the higher the number of women who think that politics is suitable for women. The X^2 significance test shows the relation between these two very significant with 3 degrees of freedom for .01 level of significance.

The place of residence of the respondents also was found to influence them in their attitude towards the statement. The χ^2 value also shows the relation (10.894 with 3 degrees of freedom beyond .01 level). But when education is controlled the relationship becomes insignificant even at .05 level.

Education thus emerges as the major determining factor in creating a broader outlook on politics among women.

Previous studies have shown that conservative women are against women's active participation in politics. In our study when asked, do you approve of women actively participating in politics including taking part in meeting, standing as candidates and canvassing in election, 59.11 per cent of the respondents said they do not approve of it. However, it is noteworthy that 41 per cent do not find anything wrong in women actively participating in politics. Here also education of the respondents influences them significantly on their attitude. Table 4.40 makes this clear.

Table -4.42 explains that when 63 per cent of the illiterate respondents disapproved of women participating in politics, about 41 per cent of the high school and above educated did so. On the other hand, while only 37 per cent of the illiterate respondents approved of women participating in politics 59 per cent of the higher educated

group approved it. So it is evident that as education increases, the approval of respondents towards women's participation in politics also increases, though the trend is not clear in the two intermediate groups, viz., primary and middle. This may be due to the fact that a high dose of education is necessary to make people politically conscious and thus to approve of women's participation in it. It may also be due to the fact that the high school and higher levels, students are more exposed to politics than at lower levels.

Age of the respondents and place of residence were not found to influence them in this respect.

When asked, 'are you interested in political matters', 26.97 per cent of the respondents said they are, to a certain extent. A look into the background of these women revealed that they belonged to the younger age and highly educated group. The pattern of relationship is that the higher the educational level of the respondents, the more she is interested in politice. In a community, which believes in the seclusion of women and which prohibits free movement, the fact that about 27 percent of the women show some interest in politice has to be considered as a progressive trend. This is no doubt the result of education among women, makes them politically conscious and thus evoke in them interest in political matters.

(ii) VOTING BEHAVIOUR :

Political right means the right to vote and to hold office in government.

When asked, 'did you vote in the last election,' 78.89 per cent of our respondents said 'yes' and the rest said 'no'. This is an indication of the increased political participation of Muslim women. It was found that the educational level of the respondents and their voting in the last election are related to each other significantly as shown by Table - 4.42.

It is clear from the table while only 57 per cent of the illiterate respondents voted in the least election, 94 per cent of the high school and above educated respondents exercised their franchise. In other words, it was found that as education increases, the number of women who voted in the last election also increases. This can be explained by the fact that higher education makes the people more politically conscious and thus make them aware of their right to vote.

Table No. 4.42
Education and Casting of Vote in the Last Election

Education	Voting		Total
	Yes	No	
Illiterate	178 (57.06%)	134 (42.94%)	316
Primary	212 (85.54%)	36 (14.46%)	248
Middle	192 (94.11%)	12 (5.89%)	204
High School and College	124 (93.93%)	8 (6.07%)	132
Total	706 (78.79%)	190 (21.21%)	900

X^2	=	71.138
Df	=	3
Table value at .01	=	11.341
C	=	0.3701

Note:- Four respondents did not answer the question.

The 190 respondents who did not vote in last election gave a variety of reasons for not voting. 41.05 per cent of them stated that they did not vote because they were not at all interested in politics, 35.53 per cent said they did not like to go out in public, 15 per cent said they were out station and 8.43 per cent said they had no vote, being under aged for voting.

To find out the apparent contradiction involved in a large number of respondents saying they were not interested in politics and still exercising their vote at election. We asked a question 'Whether those who voted (706, i.e. 78.79%) did so voluntarily or to oblige some one'.

It was then found that only 32.58 per cent said they voted voluntarily, while the majority stated that they voted under pressure. The educational level of the respondents and the reason for their voting in the last election are found to be related to each other.

While only 11 per cent of the illiterate respondents voted voluntarily, 61 per cent of the high school and above educated did so. It was found that as education increases, the percentage of women who voted voluntarily also increases. It is clear that education makes the Muslim women to vote without any persuasion. The majority of those who voted under persuasion said that their husbands persuaded them to vote. It may also be presumed that where the women was educated, the husband or others did not think it appropriate to persuade her to vote.

It is possible that the husband might give suggestions to the wife as to whom they should. when asked, 'did your husband suggest the name of the candidate whom you should vote for, 62.88 per cent of your respondents replied in affirmative Respondents' education and the suggestion from their husbands are inversely related to each other.

While about 90 per cent of the illiterate respondents were advised by their husbands as to whom they should vote, only 34 per cent of the high school and college educated respondents were advised by their husbands. So it is clear that the higher the educational level of the respondents, the lower the percentage of those who were advised by their husbands about the choice of the candidate. This may be due to the fact that the husbands of the educated women do not think it necessary or appropriate to suggest a candidate to their wives, as they were capable of taking an independent decision in this regard.

When the 44 respondents who were advised by their husbands about the candidate for whom they should vote were further asked 'whether they actually voted for that candidate,' 87.39 per cent answered 'yes'. Here also education of the respondents was found to have a great influence.

About 94 per cent of the illiterate Muslim women voted for the candidate suggested by their husbands, while only 43 per cent of high school and above educated group did so. In other words, the number of women who voted for the candidate of their choice than that of their husbands increases with their education. Education helped these women to take an independent decision and to abide by it. It seems that though voting was by secret ballot, only the educated women felt assured about the secrecy of their action. This, along with their desire to have freedom in the choice of candidates, seems to have persuaded an overwhelmingly large number (87%) of the higher educated group to behave like this.

In a tradition-oriented and religious-minded community as the Muslim, it is possible that a person would vote for one who belongs to the same religious group without looking into the merits of candidates. If this happens this could be considered as non-modern. In the present study, the respondents were asked, 'suppose there are two candidates for election, one belonging to the Muslim community and the other belonging to other Community whom will you vote for,' 53.41 per cent

of the respondents said they will vote for the Muslim candidate only, and the rest (46.59%) said they will vote for the candidate after taking into consideration his merit.

Educational level of the respondents and their preference for the candidate are related to each other significantly as shown by the table given below.

**Table 4.43
Education And Preference For The Candidate**

Education	Preference		Total
	Muslim Candidate only.	Depending on merit.	
Illiterate	216 (69.23%)	96 (30.77%)	312
Primary	142 (58.29%)	102 (41.81%)	244
Middle	72 (36.73%)	124 (63.27%)	196
High School and College	40 (31.25%)	88 (68.75%)	128
Total	470 (53.41%)	410 (46.59%)	880

$$\chi^2 = 40.387$$

$$Df = 3$$

$$\text{Table value at } .02 = 11.341,$$

$$C = 0.29$$

Note:- 20 respondents did not answer this question.

**Table No. 4.44
Education and awareness of the programme of candidates
contesting for election**

Education	Awareness		Total
	Yes	No	
Illiterate	16 (16.67%)	80 (83.33%)	96
Primary	48 (47.06%)	54 (52.94%)	102
Middle	76 (61.29%)	48 (38.71%)	124
High School and College	80 (90.91%)	8 (9.09%)	88
Total	220 (53.66%)	190 (46.34%)	

X ²	=	53.562
Df	=	3
Table value at .01 =		11.341

The Table shows that the majority of the respondents (53.41%) preferred to vote for the Muslim candidate only. But while 69 per cent of the illiterate respondents said they will vote for Muslim only, only 31 per cent of the high school and above educated group said so. On the other hand when only about 31 per cent of the illiterate respondents said they will vote for the person considering his merit only, 69 per cent of the highly educated were of that opinion. So it is clear that education helps the women to prefer a candidate on the basis of merit and not only on religious background.

Since we were interested in finding out the factors which the respondents took into account in deciding the merits of the candidate we asked them how they assessed the merit of candidates. We found that the majority of the respondents identified a candidate's merit with that of the political party sponsoring him.

To 410 respondents (46/59%) who said they will vote for a candidate depending on his merit only, a further question, 'are you aware of the programmes of the different candidates contesting for election,' was asked. Then it was found that 53.66% per cent of the respondents said they were aware of the manifesto of the candidates

while the rest said they were not. The educational level of the respondents and their awareness of the manifestoes.

Only those respondents who said they will vote for a candidate depending on his merit only, were asked this question. They numbered 410.

It is clear from the Table that while only about 17 per cent of the illiterate respondents were aware of the programmes of the rival candidates for election, 91 per cent of the high school and above educated respondents were aware of them. It is evident from this that as education increases, the awareness of the election issues also increases.

On further enquiry, it was found that the main source of information for the group which said they were of the programmes of candidates were husbands and other male members in the family (52.67%), newspapers (40.73%) friends and relatives (50.3%) and the rest (1.30%) pamphlets issued by candidates.

SOCIAL LIFE :

In this section, the interests and activities of the woman in social life have been analysed with a view to highlight the social exposure and awareness of the woman in the changing circumstances.

In the modern society woman is recognised as an individual. She is believed to have her aspiration, abilities and qualities as a man does have and it is also agreed that she should have the opportunities to develop her faculties and to express them.

She does not like to lead a secluded life. She is fond of attending social functions and values her social life quite a lot. Previously, men folk used to discourage women from leaving their household for attending social functions. The modern woman has started caring for her health, figure, cultural needs and interests academic pursuits, social intercourse, political participation etc.

The condition of Muslim women in this sphere is altogether different. She is comparatively less involved in them.

FREEDOM OF MOVEMENT :

Traditionally, We assumed that since Muslim Culture does not expect any role from Muslim women other than remaining at home and be a good wife and mother, they have very little need or opportunity to go outside home and to play modern role which would raise their status.

At social status, to a great extent, depends on the degree of participation in social activities, we asked our respondents how many of them are members of cultural association and what was the extent of

their participation in them. It was found that only 7 per cent were members of any association (women's club, recreation club, social welfare agency, etc.) and only 3 per cent actively participated in their programmes. A large proportion of them was from the working women. All of these women belong to urban, educated, high income group. None of the 3 per cent participated regularly in the acitvities of cultural associations, mostly because they did not always get company for going there. They had to depend on women friends for company as it did not look nice to be escorted back and forth by males.

Many of the social activities have their locus outside one's home and hence we wanted to examine the freedom of movement which the Muslim enjoyed outside their homes. So we asked our respondents how much freedom of movement they enjoyed in going out. We found that 31.33 percent of our respondents had the freedom to go out but with female friends only. None had freedom to go out alone for any purpose (except for employment in the case of those who are employed). However, education was found to be an important

**Table No. 4.45
Education and Freedom of Movement Outside Home**

Education	Freedom of Movement		Total
	No	Yes	
Illiterate	242 (76.58%)	74 (23.42%)	316
Primary	190 (76.61%)	58 (23.39%)	248
Middle	144 (70.59%)	60 (29.41%)	204
High School	38 (33.33%)	76 (66.67%)	114
College	4 (22.22%)	14 (77.78%)	18
Total	618 (68.67%)	282 (31.33%)	900

element in freedom of movement. This is shown by table.

X ²	=	505.31
Df	=	4
Table value at 0.1 =		13.277
C	=	0.3165

It is clear from this table that while only 23.42 per cent of the illiterate respondents were given freedom of movement outside home, 77.78 per cent of the college educated respondents were given this freedom.

LITERARY ACTIVITIES :

One of the major stimulants to social and cultural activity is contributed by reading both newspapers and books which would open to the otherwise insulated Muslim women a window on the world and this would enable her to compare her position with the women outside. It would also open to her new vistas of life. We were therefore interested in finding out how many of our respondents had the habit of reading, especially newspapers. Excluding the illiterate respondents who numbered 316, there were 232 literates who never used to read newspapers even though 49 of them received newspapers in their homes, only 200 (34%) of the literate respondents had the habit of reading newspaper regularly. The following Table gives details of newspaper reading habit among our literate respondents.

Table No.- 4.46
Education And Newspaper Reading Habit

Education	Newspaper Reading			Total
	Never	Occasionally	Regularly	
Primary	174 (70.16%)	48 (19.36%)	26 (10.48%)	248
Middle	54 (26.47%)	90 (44.12%)	60 (29.41%)	204
High School and College	4 (3.03%)	14 (10.61%)	114 (86.35%)	132
Total	232 (36.76%)	152 (16.03%)	584 (34.21%)	

$$X^2 = 165.127$$

$$Df = 4$$

$$\text{Table value at } 0.1 = 13.277$$

$$C = 0.601$$

It is clear from the table that while 70 per cent of the respondents who had only primary school education never read the newspaper, only 3 per cent of the high school and above educated never do so. So we can say that, as education increases, newspaper reading habit also increases. Coefficient of contingency test shows the very high correlation . It was also found that reading habit is related not only to education but also to family income and age of the respondents. But the observed X^2 values on both with the same degrees of freedom are lower than could be accepted at .01 level.

As for general reading this was not found to have any favour with our respondents. However, 72.80 per cent reading the Quran or other religious books during their leisure hours.

Listening to radio or viewing T.V. is another way of keeping ourselves in touch with the world outside one's home. 61.33 per cent of our respondents stated that they never listen to Radio though 36 per cent of them had transister or radio at home. 23.33 per cent expressed they occassionally listen and 15.33 per cent said they always listen to the radio.

In comparision to radio T.V. is captivating more interest and viewers. In the sample 67.33 per cent see T.V. regularly. Out of them 27.00 per cent view most of the programmes.

Education was found to be an important factor in radio listening and T.V. viewing even though unlike reading news paper, education is not necessary for radio listening and T.V. viewing. However, educative programme, serious serials, are seen by comparatively educated respondents.

Largest number of regular viewer came from the higher educated group. It has come to the notice that education had created the sustained interest in quality programmes. Higher income and young age are also important factors in this respect.

Movies are and will remain the greatest source of recreation. The institution of Cinema has occupied a position of far reaching influence in modern age. It has laid its grip on the imagination of every class of people - upper, middle lower, man and women, educated, uneducated. Filmy music, and programmes are most popular. No form of recreation can compete with Cinema in offering maximum pleasure at the minimum expenses.

Asked whether the respondents go for movies, 31.43 per cent said they go occassionally and 9.33 per cent said they regularly go for movie. But 59.24 per cent respondents said that they never go for such entertainments when analysed on the basis of education of respondents, it was found that the higher the education of respondents, the more frequently they go for movies i.e. while only 17.59 per cent of the illiterates go occassionally or regularly, 77.24 per cent of the high school and educated do so.

SECTION-(F)

OPINION OF MALES TOWARDS STATUS OF WOMEN

In a society or family dominated by men, women themselves cannot bring about changes in the existing pattern or improve their position without the understanding and co-operation of men. Hence, it was found necessary to find out the attitude and actual practice of men in these matters. So 300 randomly selected Muslim men also were interviewed from the area of study.

Of the total 300 men respondents 92 (31%) were illiterate, 76 (25%) were primary school educated, 60 (20%) had middle school education, 50 (17%) had high school education and 22 (7%) had college education. It was found that the younger the respondents the higher their education.

16 per cent of the respondents were found to be unemployed, 11 per cent were unskilled labourers, 11 per cent skilled, 32 per cent were engaged in business, 7 per cent were professionals and 23 per cent were with collar workers.

Economically backward position of the Muslim was more clear when the monthly income of the respondents was examined. 22 per cent of the total respondents had a monthly income of below Rs. 150, 41 per cent had Rs. 7511250, 19 per cent had Rs. 1250 to 1500,

11 per cent had an income of Rs. 1500 to 2050 and 7 per cent and above had Rs. 2050 as their monthly income. It is clear from this that 81 per cent of our respondents belonged to the category who had an income of below Rs. 550 per month. The educational level of the respondents and their income were found to be related to each other. As the educational level increases their income also increases. No person from the illiterate, primary or middle school educated group was found to have income above Rs. 1500 per month. This may be due to the fact that a major source of income was occupation, not family wealth and that occupation which yielded higher income required higher education.

(i) OPINION ON EDUCATION :

In order to find out their idea on the highest level of education they should like to give their daughters, the respondents were asked so and then 23 per cent of them said they like to educate their daughters only upto the primary level, i.e. just to teach them to read and write, 40 per cent said up to high school rest (37 per cent) like to educate them upto the degree level. The fact that 23 per cent of the respondents said they would like to educate their daughters only upto the primary level is a clear evidence of the fact that in Muslim community many still do not think it very essential to educate their women. Asked why they did not want to send the girls for higher education, the majority of those who wanted to limit girls' education to high school, or below said that since the girls are not expected to take up any job, they require only

just enough education to be a good wife and mother. It was also found that men who wanted to graduate their daughters were themselves highly educated showing that educated people are aware of the advantages of education.

When asked what type of institution do you prefer to send your girls for studies, 75 per cent of the respondents said they prefer girls' schools and colleges and the rest 25 per cent said they had no preference. This shows that the vast majority of the Muslim men are against co-education. This is not surprising in a society which insists on the seclusion of women. Without exception, all the respondents said that religious education is a sine quanon for all Muslim girl.

In order to find out whether the respondents consider higher education as an important status-raising factor for women, they were asked to express their opinion on the statement that higher education is an important factor which raises the status of women. It was found that 65 per cent of them agreed and the rest 35 per cent disagreed with the statement. In spite of this, 63 per cent of the respondents did not like to send their daughters for professional education out of city, thereby indicating that they do not like to improve their daughters' status through higher education.

(ii) ON MARRIAGE :

When asked, what age the respondents think suitable for women to get married, 21 per cent of the respondents said it is below 18, 63 per cent said it is between 18 to 21, and 16 per cent said suitable age for women to get married is between 23 to 27. The fact that 21 per cent of the respondents think that the suitable age for a girl's marriage is below 18 show why early marriage of girls, which is detrimental to their educational progress and consequently status improvement, still persists in the Muslim community. Here men respondents are slightly more progressive than women respondents. The respondents who were having married daughters (256) were asked about the age at which they got their daughters married. It was then found that 33 per cent of them married off their daughters below 18 years and 67 per cent at the age between 18 and 22.

When given at statement 'early marriage prevents girls from being educated', 72 per cent of the respondents agreed with the statement and the rest (28 per cent) disagreed.

Only 5 of the 300 respondents had more than one wife. When asked to express their opinion on the statement that polygamy prevalent in Muslim community lowers the status of women, 76.67 per cent of the respondents agreed and the rest disagreed. The general approval of polygamy by 23 per cent of the respondents together with

the actual practice of polygamy in the study area indicate the fact that polygamy is only slowly disappearing from the Muslim Community.

It has already been stated that Muslim community is one in which unilateral divorce by men is widely practised. Though there is legislation which gives women also the freedom to seek divorce, it is not commonly practised. 22 (7.33%) of the respondents had divorced their wives. The background of these 22 respondents reveals that 14 were illiterate and the rest (8) were primary school educated. These men are also from the age group above 50.

When given a statement, "the system of divorce prevalent in the Muslim community is harmful to its women,' 70 per cent of the respondents agreed. Here it is interesting to find out that 24 per cent of the Muslim men still think divorce on the part of men is not harmful to its women.

It was already studied that dowry system is practised among the Muslim. This is clear from the study of men respondents also that 63 per cent had received dowry at the time of their marriage. It was also found that as educational level of the respondents increases the percentage of men who received dowry also increases. Because higher educated men are comparatively small in number in this community, the demand for them is higher and consequently, the parents of the

bride are forced to give dowry if they want to get educated grooms for their daughters.

When asked about their opinion on the desirability of the dowry system, 66 per cent of the respondents said it is desirable, 28 percent said dowry system is undesirable and only 6 per cent said it should be discontinued. It is clear from this the majority still considers dowry system as desirable and this helps its continuation in the community.

(iii) ON FAMILY :

Having a voice in decision making in the family is an indicator of the status of women there. Because men are the main decision makers in the family. It depends on them whether they consult in the decision making process and consequently the status of women depends on them a lot in this respect. To find out the opinion of men on the consultation of women in the family in the decision making process, they were asked to express their opinion on the statement, 'in a family women also should have voice in making decisions'. It was found that the majority 53 per cent agreed with the statement and the rest disagreed. It is clear from this that 40 per cent of the Muslim males do not think it necessary to consult their women when making decisions in family. To find out their actual practice they were asked, 'do you consult your wife when you make decisions in the family ?' Only 18 per cent of the respondents said they always consult their wives, 53 per cent said they sometimes do so and 32 per cent said they

never consult their wives when they make decisions in the family. The presence of 29 per cent respondents who never consult their wives shows the inferior position they assign to their women.

Planning the family and limiting the number of children still remain the responsibility of men to a large extent. In many a family even if the wife wants to practise family planning the husbands may be against it. So, in order to find out the attitude of our men respondents to family planning, they were asked, 'do you think it necessary to limit the number of children? It was found then that 54 per cent answered in the negative. Hence the influence of education is clear as it was found that the higher the educational level of the respondents the more favourable they are towards family planning. Coming to the actual practice, only 31 respondents (10.33 per cent) reported that they had practised or were practising any of the birth control methods. The disparity between the attitude and practice of family planning shows that many of them are not serious about their opinions.

When asked, 'what is the ideal number of children a couple should have', 18 per cent said it is 2, 49 per cent said 2 to 4, and 33 per cent said they could not say because children are given by God. Here the number of respondents who believe that children are given by God is much smaller than the number of female respondents (61%).

(iv) ON OCCUPATION :

It is generally men who decide whether women in the family should work outside home to earn. Hence, we wanted to ascertain the attitude of our respondents towards women working. When asked, 'what is your opinion the female members in your family taking up employment outside home to earn,' 72 per cent of the respondents said they disapproved of it while the rest (28 per cent) approved. Asked whether there is any female member in your family who is employed, 92 per cent of the respondents said 'no'. The general disapproval by of women going for work outside home largely accounts for the small number of working women in Muslim community than in other communities. It also clear that occupational role is denied to the Muslim women by the themselves.

It was further found that 69 per cent of the respondents disagreed with the statement that economic independence gives women a better status. It is clear that, by and large, men who think that economic independence gives women a better position also approve of the female workers taking up employment.

According to Islam, a daughter is to receive only half the share of the son from the family property. Here also, since it is men in the family who are the main decision makers as to what part of the property should go to women, they were asked, 'at the time of partition what proportion of family property would you like to give to your

daughters. It was found then that 71 per cent of the respondents said they like to give only half the share of the son as prescribed by Islam and the rest (29 per cent) were ready to give equal share for both sons and daughters. The majority are not yet ready to treat sons daughters alike in the case of property rights.

(V) ON SOCIAL AND CULTURAL ACTIVITIES :

Freedom of Movement for women also depends mainly on men. They are the persons to allow women to go out of the house. When asked 'do you approve of female members in your family going out alone or with their female friends for shopping or for entertainments without male escort ?" 85 per cent of the respondents said that they disapprove of it. It is clear from this that freedom of movement , to a greater extent, is denied to Muslim women by their men.

It is interesting to note that 81 per cent of our respondents said they do not take alone their wives with them when they go for cinema and other entertainments. Those who said they take out their wives belonged to the urban, highly education, younger age, and higher income groups.

When asked their opinion on the statement, 'men and women should have equal status in society,' 78 per cent of our respondents disagreed and only 22 per cent agreed with the statement. The vast

majority of men cannot tolerate the idea of women having equal status with men.

The Prophet or his prescriptions do not prohibit women from going to the mosque to pray. Indeed there was a time when women also went to the mosque though later this was discontinued. Now it has become a common practice that women should not visit the mosque. As in many other aspects the influence of man's attitude is clear here also 69 per cent of our respondents said 'no'. When asked 'do you think women also should be allowed to pray in the mosque ?" It is evident from this that it is men who stand in the way of women from going to the mosque for prayer.

In order to find out the actual practice, they were also asked 'do you allow women in your family to visit the mosque?' It was found then 39 per cent of the respondents said they do not take their wives to the mosque. The rest said 'yes' because a couple of mosques in the study areas admit women as they have special arrangements for it.

When asked 'do you think politics is a legitimate field of activity for women, '84 per cent of the respondents gave a negative answer.

It is well known that the many practices in the Muslim Community such as early marriage of women, easy divorce from men,

polygamy, seclusion and veiling of women, denial of economic independence for women, etc. contribute to women's lower status. To find out the respondents' opinion as to whether they are sanctioned by religion, they were asked, 'do you think that Islam assigns to its women a subordinate position?' 65 per cent of the respondents said 'no' and only the rest (35 per cent) said they think so. It is evident from this that the majority of the men know that many of their social practices in this regard do not have the authority of religion, Nevertheless, many of them nurture the institutions and traditions which perpetuate Female inequality, probably because they gain out of it.

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नबाब साहब की बेगम हो या वैरिस्टर साहब की बेटरहाफ दोनों बड़ी सख्ती के साथ पर्दे की पांचदं थी। डोली और पालकी के सिवा कोई बीबी घर से बाहर कदम नहीं रखती थी और तो और औरतों की आवाजें और उनका वजन भी पर्दानशीन था। यानी कोई बीबी इस कदर जोर से नहीं बोलती थी कि मदनि तक उसकी आवाज जा सके और जब कोई औरत पालकी में सवार होती थी तो पथर का टुकड़ा या सिल

पालकी में रखा दी जाती थी ताकि कहारों को उसके जिस का सही अंदाज न हो सके। बीबियां तो बीबियां, माताएं असीलें और लौटियॉ तक पर्दे की पाबंद थीं।

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CHAPTER-V

CONCLUSION AND FINDINGS

A research study was conducted to analyse the role of education in uplifting the status of Muslim Women. For this purpose a questionnaire Schedule was framed and administered on 900 muslims women of Moradabad division. From the statistical calculation the following concluding findings were drawn and being presented in this chapter :

Islam has never ordained against the education of women. On the contrary, the Prophet has emphatically proclaimed that education should be one of the four important responsibilities of a father towards his children, both male and female. The vast majority of the respondents know that the prophet proclaimed the necessity of education. Yet only 15 per cent of them had high school and above education; 35 per cent were illiterate and another 27 per cent had only primary school education. Inaccessibility to schools has not been a valid reason for this low educational level as this was stated only by 10 per cent of the respondents.

Education of parents seems to be significantly related to the educational level of the respondents. The higher the parents' education the higher was the educational level of the respondent. This holds true

of the father and mother separately also. However this does not explain why both parents (especially mothers) and the respondents have only lower level of education.

Income seems to be another factor with which the education of the respondents is significantly related. Again, though the χ^2 test supports the relationship between these two variables, it does not explain why their general level of education is low. Education at the primary level was always free and Muslims (especially their women) were provided with fee concessions and scholarships at higher levels at least since 50 years ago when the oldest of our respondents were in the school going age. The government's policy has been aimed at giving the benefits of education to the lower income groups and to equip all with minimum primary education. It is true that some of our respondents or their parents were unaware of these educational concessions given by the State. But in the sample, their size was only 25 per cent. As a matter of fact, the number of respondents who gave financial reasons for their lack of education was only 14 per cent. On the other hand, many stated that women's education was considered unnecessary by society and this kept low the number of respondents going to school and proceeding to higher classes. The real reason for the low level of education among our respondents seems to be the lack of meaningful role for the educated women in Muslim society. This is clear from the response to our question on the objective of their education. The majority (56%) said it was for acquiring knowledge.

Only 13 percent thought that it was a means of securing employment. These support our hypothesis that many of the modern feminine roles are out of conformity with the feminine roles of traditional Islamic society. Hence education which is necessary for performing these modern roles is devaluated.

This is further supported by the following findings. The average age at which the respondents entered school was 7 where as the age prescribed by the state was 5- Our respondents had to undergo compulsory religious education for periods ranging from 3 to 5 years (in exceptional cases 9 years). Hence, if the Madras as and state schools had concurrent working hours, children will have to postpone their school education until after the completion of the religious instruction. In that case after late entry they had to level the school in 3 or 4 years, as after maturity no Muslim girl was expected to do in school.

It may also be pointed out that all our respondents had undergone religious instruction and all but 2 per cent favoured it for Muslim girls.

When we examine the gain from education we find that its employment function was very limited. As stated above, only 11 out of 21 who pursued education from the point of view of securing a job achieved this objective. On the other hand, while only 22 per cent of

respondents thought of it as a status raising agency, actually 37 per cent found that it had raised their status. Both job and higher status went to the higher educated ones (High School and above). One other objective of education was to secure a good husband. Though this was stated by only 3 per cent of respondents, actually it was realized by many more. This is evident from the finding that there is a strong positive correlation between the education of the respondents and that of their husbands. The higher the education of the respondents, the higher the education of her husband. This is further supported by data from the respondent' parents. In both cases, a better educated wife is able to secure a better educated husband.

Another achievement of education was to give the respondents a better appreciation of its modern potentials so as to encourage them to send their daughters to schools. It was found that the higher the respondents' education, the greater is her ambition regarding her daughters' education. Education further enabled the respondents to supervise and assist in their children's studies at home. The modern roles of education such as employment, status etc., have weighed much more in their minds in educating their daughters than in their own education. Thus, while only 13 per cent wanted employment for themselves through education 58 per cent aimed at it in sending their daughters to school. So also while the percentage of those who considered more acquisition of knowledge as the purpose of their

education was 56, the number stating the same objective for their daughters' education fell to 27 per cent.

Further the vast majority of the respondents (75%) thought that education was an agency which will improve the status of women. In this attitude, only 120 out of 900 respondents had any disagreement and 52 out of these (43%) were illiterate.

Education also enabled respondents to take a liberal attitude towards co-education. While the majority of the respondents preferred separate girls' school for their daughters at the high school and college levels, the educated ones had no objection to send their daughters to mixed school and colleges.

The above findings indicate clearly that education has definitely contributed to improve the status of Muslim women.

It will be seen from the foregoing pages that there are several traditional customs and practices centering round marriage which are in vogue today and which give Muslim women an inferior status in society. Thus, early marriage, absence of a voice in the selection of husband, ritualisation of the Mehr, polygamy and arbitrary divorce by men, attitude towards widows including widow remarriage, all these exist even today, though in a diminished form. A new custom, viz.,

payment of dowry, which has no basis in the Quran or Tradition also has formed an important place in the Islamic Society.

Early marriage is on the decline but there are several cases of respondents even in the present decade who were married below 15 (in spite of the law against it). Also a good number of respondents still believe that early marriage is desirable. However, the vast majority of the respondents feel that the marriage is desirable.

It is found that education has enabled Muslim women either to come out of traditional ways of life or at least to cast doubt on the validity of traditional practices. Thus, more educated than uneducated women prefer late marriage, a voice in decision relating to choice of husband, equal opportunity with men for divorce and remarriage of widows. So also more educated women are against polygamy and dowry. Education has also enabled respondents to be aware of an important piece of legislation raising their status, viz., the Dissolution of Muslim Marriage Act.

It is an ample proof and support to our hypothesis that education has contributed to the social status of Muslim women and that the practice of early marriage prevents woman from continuing their education.

The Muslim women are still tradition bound. The vast majority of them are steeped in traditional mores and seem to be quite with their domestic isolation. For, majority of our respondents feel that women should stay at home and perform the role of mother and wife only rather than work outside. Similarly majority of them think that sons are more valuable than daughters and that in the matter of education, choice of career and selection of spouse daughters should not be given as much freedom as sons. More than three fifth think that children are given by God and therefore couples should not limit family size. However, Education has been able to effect a change in their attitude to a considerable extent. Thus, the majority of those who feel that women should stay at home rather than go out for work were either uneducated or less educated. Conversely, the majority of those who opposed this view came from the higher educated group. Though nearly all respondents desired equal shares in family dicision making, when it came to actual practice, this was enjoyed by only very few. Even here, in the vital areas of decision-making, like children's education, career and marriage, the amount of decision making power enjoyed was very much less than in routine and day to day decision-making. Education was found to have a significant relationship both in desire to have a share in decision-making and actually getting a share in decision making. The higher the educational level, the higher was the desire and actual share in decision making.

In a similar way, it was the highly educated respondents who gave the same importance to sons and daughters and considered that no discrimination should be shown in the matter of educating sons and daughters. This group of respondents was also in favour of allowing equal freedom to sons and daughters in the matter of choosing a career and selecting the spouse.

In the attitude towards family size and family limitation, education was found to have very close relationship. Though the majority think that children are given by God, those who disagreed with this view showed the influence of education in their attitude. The same was the case with those who favoured and actually used birth control methods.

Purdah is an essential feature in Muslim community but a change is noticeable in this community. Highly educated ladies have abandoned it. Education has played an important role in this respect.

Though Islam does not contain anything which discriminates women in the economic sphere, institutional and cultural factors results in the economic inequality of women in the Muslim Community. They exist even today. The Muslim Law of Inheritance gives a daughter entitlement to only half of the share than a son inherits. The Muslim widow is treated in a residual manner in the matter of inheriting her

husband's property. Even though the Quranic injunction that women should have complete freedom over the use and disposal of her personal property, the dependence of a woman on man in all other areas makes this right more nominal than real. In our study this was not found to improve her position in the family (i.e. vis-a-vis her husband in matters of decision making).

Traditionally Muslim women are not expected to go out of their home and take up a job. In our Sample, there are only 64 women (7%) who were employed. They were all educated. They came from the lower income group and took up jobs to supplement their family income. Women from the upper income group, even though they are very well educated, have not come actually forward to take up a job though more than any other income group they expressed a desire to take up jobs obviously to raise their status) as seen earlier. Most of our respondents (68%) know that employment contributes to economic independence which in turn would raise their status in society. Yet 65 per cent do not want to work. 68 per cent still think that it is the responsibility of men alone to work and maintain the family. Only education coupled with the economic necessity to take up a job to supplement family income was found to be capable of breaking the tradition regarding work. However, education holds the key to status as only education can qualify a person for a modern job and only a modern job would contribute to status.

Education has been responsible for changing many of the traditional beliefs but education itself is put at a discount as the traditional women's role of remaining at home and looking after the home and children does not require any education. Actually, this acts as a vicious circle. Lack of education not only perpetuates traditional beliefs but keeps her isolated and insulated in the home, deprives her of the opportunity to get employment and thereby to get out of home and out of tradition to raise her status. All these support our hypothesis that absence of socially defined occupational roles for Muslim detracts them from the importance of education as a tool for achieving occupational skills.

It was found that in matters of politics, Muslim women are still steeped in customary and traditional mores which detain women at home and prevent them from going out and mixing with people which political activities require. This is reflected in both the attitude and behaviour of our respondents on political issues. Wherever there was a break from tradition this was found to be almost exclusively due to the impact of education. The higher the education larger the number of respondents who have evinced interest in politics.

A majority (56%) of our respondents do not think that politics is a legitimate field of activity for women. A slightly larger number (59%) does not approve of Muslim women taking part in active politics. Even though the vast majority of our respondents (79%)

exercised their franchise in the last general election, it was found that 67 per cent of those who voted did so on the persuasion of their husband (or other male members of the family). The major factor which favoured these phenomena was the low educational status of the respondents. In the case of those who voted independently, the influence of education was found to be clearly pronounced.

Education's influence was clear not only in creating a favourable attitude towards politics as a legitimate field of activity for women, towards women's participation in it and also towards exercising franchise out of one's own free will but also in the choice of the candidate and in the awareness of the programmes of rival candidates contesting in the election. Thus, the more educated respondents were less frequently advised by their husbands as to whom they should vote; they rarely accepted the advice when given, and they preferred to choose the candidate on the basis of merit as shown by the manifesto/action programme of the candidates rather than on the basis of religion.

It may also be pointed out that the influence of education on attitude and behaviour in politics was more pronounced when other related factors like age and place of residence were controlled. This supports our hypothesis that education has raised the status of Muslim women. This was done by making her aware of her political role in a democracy and by equipping her to play her legitimate role in it.

However, as this (modern) role of a Muslim women is not yet institutionalized and as most of our respondents are either uneducated or low educated, the majority of them still conform to the traditional norms.

One of our hypothesis was that many of the modern feminine roles are out of conformity with the feminine roles of traditional Islamic society and because of this, education which is a pre-requisite for playing these modern roles is devalued. We found ample support for this hypothesis in the section on educational background. Earlier we showed that employment, the most important modern role of women, is being availed of only by very few of our respondents. When we analysed the data, we found that politics which is another important modern role is equally out of reach of many of our respondents. We also analysed the role of Muslim women in the social and cultural fields. Here again we found that their contribution in the sense of active participation is very little.

A major inhabiting factor in this phenomenon is seclusion which results in lack of freedom of Muslim women to go out of homes without proper male escort. This coupled with the traditional belief that woman do not have any meaningful role outside the family prevents them from actively participating in extra familial activities. The belief among the majority of the women that their proper place is the home discourages them from reading newspapers and books as the

knowledge from them is not considerd to be of much use in discharging their traditional roles.

However, education has made a great impact in this traditional attitude and practice. More educated women are found to discard the practice of veiling, go outside home (though in Company of other women but without male escort) for shopping, club meetings and social welfare programmes. The occasional and regular readers of newspapers were also found to come from the more educated group. They were also the ones who were taken out by their husbands for cultural programmes. Needless to say, these are contributing factors in the status of women. Edudcation's role in raising the social status of Muslim women is amply demonstrated in the social and cultural spheres as well.

The attitude and practice of Muslim male section as factors contributing to the perpetuation of the inferior status of women in their community. We found that nearly three-fourth of the men believe that women should not have equal status with men and this belief is translated into actual practice through several institutions, customs and practices which are nurtured by them (men). Almost all factors that we examined earlier as contributing to women's low social status have been found to exist because men support them either overtly or covertly. Thus, in the matter of education of girls, seclusion and veiling of mature girls, payment of dowry, family decision making,

limitation of family size, women's property rights, employment, political participation, social and cultural activities outside home, and visit to mosques, the vast majority of men either actually practice methods or at least nourish attitudes which undermine women's equality with men.

In several other vital areas of women's life, men's attitudes and practice continue to be a factor to be reckoned with. Thus, a sizeable number of the men approve of early marriage of women (i.e. below age 18). They think that polygamy does not lower status, approve of arbitrary divorce of wife and believe that education or arbitrary divorce of wife and believe that education or economic independence does not raise the status of women in society. To be sure, the vast majority of these men know that their attitudes and practices in these matters do not have the support of the Quran or the Hadish; nevertheless, they continue their beliefs and practices. As a result, these beliefs and practices have hardened into traditions, customs and institutions and have found a place in the value system of the Muslim community. The present inferior status of women in Islam is the result of these elements in the value system of the Muslim community though this has no basis in Islamic religion. These support our hypothesis that the traditional value system of the Muslim society assigns to women a position subordinate to men and this value system is still enforced by men in the Muslim society.

The above discussion and analysis leads to the conclusion that education has definitely played a significant role in raising and uplifting the states of Muslim women.

SUMMARY

Muslims that constitute more than eighteen percent of India's population is least influenced by the wave of change. Muslim woman has been relegated to an inferior status in her society. Islam gives some liberties and freedom to women but neither she can claim the equality with men nor commandable position in the family.

The present study "A ROLE ANALYSIS OF EDUCATION IN UPLIFTING THE STATUS OF MUSLIM WOMEN" was undertaken with an objective to analyse the role of education in raising the position of Muslim women in relation to attainment of education, marriage, family divorce, purdah, economic status, political and social life and reaction of their counter parts (male). These and some more factors were studied in assessing the general status of Muslim women because it is generally believed that Muslim women are lagging behind in their status in comparison to women of other communities. However a glimpse of change in her status is visible in recent years. Advancement of education may be an important factor of it.

A short review of various studies concerning Muslim society and their women in India revealed that :

- 1- There is a large scope for research in this field as there is a dearth of data concerning Muslim society.
- 2- Indian Muslim are averse to reforms.
- 3- Mostly Indian Muslims are converts from various Hindu castes so they still maintain their old customs and traditions.
- 4- Purdah is rigid among the upper class women while it is accepted a status symbol by the middle class women.
- 5- Polygyny and divorce though specifically allowed are not common in India.
- 6- Indian Muslim women do not have decision making power in matters concerning marriage and family.
- 7- They have little political consciousness and are guided by their religious leaders and men-folk.
- 8- They do not have freedom to have contacts with outer-world.

The study was undertaken in Muslim dominant region-Moradabad which comprise four districts in Moradabad, Rampur and Bijnor and Jyoti Ba Phule Nagar (Amroha). However, newly created district was not treated as separate. Units of investigation were 900 hundred selected in stages through random sampling method. Equal number of respondents were taken from each district. To measure the attitude of Muslim menfolk one hundred males were selected from each district. Tools of research were interview schedule for women

and interview guide for men. Data thus collected were processed on computer and relevant statistical technique were used.

Respondents represented three generations-

- (i) upto thirty years of age,
- (ii) Thirty one to forty five years and,
- (iii) above forty five years.

Half of the respondents represented the second generation. Two third of the respondents were sunnies and one third were shias. They represented many castes but Saiyad, Sheikh, Pathan, Ansari and Quraishi castes were dominant in the study. Education among the Muslim women is low. In our study nearly fifteen percent had taken education upto High School and above. In comparison to their husband had acquired higher education. Similarly their fathers wer more educated than their mothers.

Economic condition of the Muslim families is generally low. Only one fourth had above Rs. 3750/- per month family income while 18.00 per cent had below Rs. 1500/- per month family income. In the persent study only 64 respondents were in various jobs but their earnings were not attractive .Only less than 10.00 per cent were earning above Rs. 3000/- per month.

Islam has never ordained against the education of women and it is the prime duty of a father to educate his children both male

and female. Majority of the respondents are illiterate or very low educated. Only 15.00 per cent of them had High school and above education. It was found that education of the parents was significantly related to the educational level of the respondents. Income was also found to be another factor with which the education of the respondents was significantly related. Though govt. has given concessions in education to lower income group yet one fourth of the respondents were unaware of this fact. The prime reason for low level of education, in majority of the cases were the lack of meaningful role for the educated women in the society. Only 13.00 per cent considered it a means of securing employment. It supports our hypotheses that many of them modern feminine roles are out of conformity with the feminine roles of traditional Islamic society.

This is further supported by the following findings. The average age at which respondents entered school was seven whereas state prescribed age was five. Religious education was also an hinderance in it. Mâdras as imparting religious education took a lot of time and a girl attending both of them will have to strain hard.

Employment function of the education in this society was very limited. Only 22 out of 42 who persued education from the point of view of securing a job achieved this objective. On the other hand, while nearly one fourth of the respondents though of it as a status

raising agency, actually and third of them found that it had raised their status.

One other objective of education was to secure a good husband. It was also found that there was a strong positive correlation between the education of the respondents and that of their husbands. A better educated wife was able to secure a better educated husband. One other finding in this respect was that higher the respondent's education the greater was her ambition regarding her daughter's education. It further enabled the respondents to supervise and assist in their children's studies. Modern roles of education such as employment status etc. had weighed much more in their minds in educating their daughters than in their own education. Education also enabled respondents to take a liberal attitude towards co-education.

The Muslim women were still tradition bound. They were stereotyped and traditional mores. They appeared to be satisfied with their domestic isolation. Majority of the women felt that women should stay at home and perform the role of mother and wife rather than work outside. Even in the opinion of the respondents sons were more than daughters in the matter of education, choice of career, selection of spouse, free mixing etc. The daughters should not be given as much freedoms as sons. A little less than two third respondents were against family planning. They felt that children were given by God. 94.00 per cent of the respondents desired equal share in family decision making

but this was enjoyed by very few. In the vital areas of decision making like children's education, career and marriage the amount of decision making power enjoyed was very much less than in routine and day to day decision making. Education was found to have a significant relationship both in desire to have a share in decision making and actually getting a share in decision making.

Highly educated respondents gave the same importance to sons and daughters and considered that no discrimination should be shown in the matter of educating sons and daughters. They were also in favour of allowing equal freedom to sons and daughters in the matter of choosing a career and selecting the spouse.

In the attitude towards family size education was found to have very close relationship. Though the majority thought that children were given by God, those who disagreed with this view showed the influence of education in their attitude. The same was the case with those who favoured and actually used birth control devices.

Majority of the respondents opined that marriage was inevitable and obligatory for Muslim women. No consent of women was sought for her own marriage. Divorce, though permitted by Islam was not frequently prevalent among them. So it did not pose a serious problem. Similarly polygyny was found negligible. Widow remarriage though permitted by Islam carried a stigma.

Purdah was an essential feature in Muslim community but a change was noticeable in this community. Practice of veiling is positively related to income and negatively to education. Highly educated ladies had abandoned it.

In the economic and occupational spheres the position of Muslim women continues to be one of definite subordination to men. To begin, with a daughter is entitled to half the share of the property of her father as the son. The right of a widow to inherit her husband's property is negligible even when the couple have no children. Though entitled to the enjoyment and disposal of her personal property in her own way, yet seclusion at home makes her utterly dependent on the husband in the matter of use and disposal of their property.

Traditionally, Muslim women are not expected to engage in any occupation outside home. This is strictly observed by the vast majority of our respondents. Only 7 per cent of our sample were employed. The majority of the women think it as men's responsibility to work and maintain the family. Naturally, because women are not expected to perform any meaningful economic role outside home, education which is necessary for it is not considered to be very essential for them and as such Muslim society underemphasises women's education. This adds further proof to our hypothesis.

Women in the modern society perform a variety of roles in society. In this the occupational role, of course, is the most important. However, next to occupation come political and social activities. Here again, Muslim women stand in an entirely different world. As in the field of employment; Muslim women do not think that politics is a legitimate field of activity for them. This was revealed in the present study which also showed that the majority of the respondents do not approve of Muslim women's active participation in politics. Though an overwhelming majority of the respondents exercised their votes in the last General Election, they did so out of persuasion by their husband or father rather than out of a genuine feeling that they are exercising the fundamental political right of a citizen in a democracy.

The social and cultural roles of Muslim women are almost non-existent and only a negligible percent (7%) of our respondents were members of any club or association. Even here only a small part took any active share in their activities.

It was thus found from our studies that these roles which are performed by women in the modern society are not performed by women in the Muslim community. Nor are women expected by the community to play these roles as they are non-normative and non-conformist. The absence of any need for Muslim women to play these roles also contributes to the absence of a corresponding need for education which alone can enable a person to play these roles.

effectively. Our hypothesis is thus proved that many of the modern feminine roles are out of conformity with the roles of traditional Islamic society and so education which is necessary for performing these modern roles is devalued.

It may be pointed out that denial of these extrafamilial roles was made because Muslim women were not supposed to go out of home to expose themselves in front of men. The Muslim Community protects this seclusion not only by insisting that women go out of home only with proper male escort and that even when they should not go out like this they should veil themselves. The majority of our respondents were found to scrupulously obey these two prescriptions. The result is that they are isolated from the society outside their homes about which they have very little knowledge. This state of affairs is perpetuated by the denial of education to them. Actually, there is a vicious circle here. Seclusion compels them from going outside home except when absolutely necessary and even then with escort. This deprives of education which requires breaking of the seclusion rule and coming out of home to attend educational institutions. Lack of education deprives them of the capacity to engage in modern roles outside home and this contributes to their being confined at home. They (seclusion and lack of education) thus reinforce each other. This in turn, disuades them from having higher aspirations in life as a result of which they remain content with their low status. On many items which are capable of raising women's status we found that our

respondents have very low achievement and very low aspiration. These have been shown in earlier sections. To repeat the most important ones Muslim women do not want to take up employment or participate actively in political, social and cultural activities, and do not want to get freedom in the choice of a husband. They are not willing to accept that sons and daughters have the same value for them and that they should be given the same freedom in matters of vital importance to them, like choice of a spouse, or a career, or even in getting education. They do not want boys and girls to mingle together by sending girls to be sent to mixed schools, especially after they become mature. However, we found that these attitudes were prevalent in a larger degree among the uneducated or lower educated than among the higher educated respondents. In this way, we have been also able to prove our another hypothesis that seclusion and lack of education were responsible for creating in Muslim women low levels of aspiration and this, in turn, dissuades them from striving for status mobility.

We had started our study with the assumption that there are several social-structural and institutional factors in the Muslim community which have retarded the progress of education among Muslim women. We also hypothesised that the educational value system of the Muslim society assigns to women a position subordinate to men in society and this contributes to women's low status in Muslim Communities. We found this out through a series of questions which

measured the attitudes and paractices of Muslim women. Additional proof for this was obtained through interview of Muslim males. They not only added support to the data obtained through interview of female respondents; they also contributed evidence to the assumption that men were largely responsible for preserving and perpetuating this value system. These gave proof for the hypothesis contained in the above assumptions.

However, we found that in spite of this traditionally ascribed subordinate position to Muslim women, education has been able to contribute significantly in raising the social status of women. We find this true in all areas contributing to social status. Thus, in matters relating to marriage and family and in economic, political and cultural activities, education was able to secure for women a much higher position than was accorded to them by the traditional society. The higher the education of the respondents, the more modern was their attitude and behaviour and the higher was their status in society. This was true for every single item of attitude and practice that we examined. What is more, other factors like income, age, place of residence, etc., were not significantly related to this attitude and practice.

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मुस्लिम महिलाओं की प्रस्थिति की उन्नति में शिक्षा की भूमिका का विश्लेषण

निर्देशक :

डा० रामलखन विश्वकर्मा
रीडर शिक्षा विभाग
डी०वी० कालेज, उर्द्ध

गवेषिका :

शालिनी

साक्षात्कार अनुसूची

परिचयात्मक विवरण

- 1 - नाम उम्र
- 2 - वर्ग- शिया/सुन्नी/सूफी जाति -
- 3 - शिक्षा जन्म स्थान प्रदेश
- 4 . आपके पति का व्यवसाय
- 5 . पति की मासिक आय
- 6- यदि आप कार्य करती हैं तो ।- आपका व्यवसाय 2. मासिक आय .

पारिवारिक पृष्ठभूमि

- 1 - आपके परिवार में कमाने वालों की संख्या
- 2- आपके कुल कितने भाई हैं बहन हैं
- 3- क्या आपके माता पिता लड़के तथा लड़कियों का समान रूप से जेब खार्च के लिए पैसा देते थे ?
बराबर/केवल लड़कों/लड़कियों को कम/किसी को भी नहीं ।
- 4- क्या आपके यहाँ लड़के तथा लड़कियों के भोजन में कोई अन्तर हैं ? नहीं/लड़कों को अच्छा/अनिश्चित ।
- 5- क्या आपके यहाँ बच्चों की साल गिरह मनाने का रिवाह है ? हाँ/नहीं/केवल लड़कों की ।
- 6- क्या आपके माता-पिता लड़के एवं लड़कियों को समान शिक्षा देना चाहते हैं या नहीं हाँ/नहीं/अनिश्चित ।
- 7- यदि नहीं, तो किस कारण से ----- ।- लड़कियों की पढ़ाई में रुचि नहीं दी ।
2- लड़कियों की पढ़ाई में व्यय किया हुआ पैसा व्यर्थ जाता है । 3- घर के काम के कारण 4- पढ़ लिखकर लड़किया बिगड़ जाती हैं । 5- आर्थिक कारण
6- अन्य कारण ।

- ८- आपके पिता की शिक्षा -
आपकी माँ ताई, चाची तथा भाभी
आदि ने कितनी शिक्षा प्राप्त की ।
९. क्या आप सिनेमा देखती हैं । हाँ/नहीं/शादी से पहले ।
- १०- यदि हाँ तो कितने समय बाद आप सिनेमा जाती हैं ? साप्ताहिक/मासिक/तीन या चार माह में/साल भर में ।
- ११- क्या आपकी माँ, चाची, ताई भी सिनेमा देखती हैं । हाँ/कभी-कभी/कभी नहीं ।
- १२- आप सिनेमा किसके साथ जाती हैं ? घर के सदस्यों के साथ/सहेलियों के साथ/पुरुष मित्रों के साथ/अकेले ।
- १३- क्या आपकी माता, ताई, चाची तथा भाभी अकेले सिनेमा जा सकती हैं । हाँ/नहीं
- १४- औपने परिवार के पुरुष सदस्यों के समान अपने मित्रों के घर जा सकती हैं ? हाँ/अकेले । किसी के साथ/केवल उन्हें बुला सकती हैं । आना जाना असंभव ।
- १५- यदि आपको कही बाहर जाना होता है तो/आप किसी को साथ लेकर जाती हैं । अकेले/सदैव/किसी के साथ/अकेले/कभी किसी के साथ, कभी अकेले ।
- १६- परिवार की महिलाएं जैसे माँ, ताई, चाची तथा भाभी बाहर अकेले जा सकती हैं । हाँ/नहीं ।
- १७- क्या आपके माता-पिता आपका बाहर घूमना पसन्द करते हैं हाँ/नहीं । कुछ नहीं कहते/कम पसन्द करते हैं ।
- १८- यदि हाँ तो क्या आपकी माँ, चाची, बड़ी बहन या भाभी भी आपके समान बाहर घूम सकती हैं ? हाँ/नहीं ।
- १९- आपके यहाँ परिवार में बच्चे के जन्म के समय कौन-कौन से रीति-रिवाज मनाए जाते हैं और क्या वह लड़की और लड़के दोनों के जन्म पर एक जैसे होते हैं ?
- २०- आपके यहाँ परिवार में बच्चे के जन्म के समय कौन-कौन से रीति-रिवाज मनाये जाते हैं और क्या वह लड़की और लड़के दोनों के जन्म पर एक जैसे होते हैं ?
२१. यदि अन्तर हैं तो क्यों ?
२१. क्या वर्तमान समय में आपके इन रीति-रिवाजों में परिवर्तन हुआ हैं ? हाँ/नहीं/बहुत कम ।
२२. क्या इन रीति-रिवाजों का सम्बन्ध आपके धर्म से हैं ? हाँ/नहीं/बहुत कम/केवल परम्परागत ।

विवाह संस्था व मुस्लिम महिलाएं

1. आपकी माँ , ताई....., चाची..... का विवाह किस उम्र में हुआ था ?
- 2- अब आपके यहाँ लड़के एवं लड़कियों का विवाह किस उम्र में होता है ।
- 3अ. क्या आप सोचती हैं कि प्रत्येक लड़की का विवाह करना आवश्यक है ? हाँ/नहीं
ब. यदि हाँ तो क्यों ?
4. क्या आपके परिवार में कोई अविवाहित महिला हैं ? हाँ/नहीं
- 5- क्या आपके उनका विवाह क्यों नहीं हुआ ?
- 6- विवाह के समय उम्र आपकी पति की
7. आपके पति की यह कौन सी शादी थी ? पहली/दूसरी/तीसरी/चौथी
- 8- यदि आपके पिता की एक से अधिक पत्नी जीवित हैं, तो आपका अपनी सौतेली माताओं से कैसा व्यवहार है, था ? अच्छा/बुरा/सामान्य/कुछ नहीं कहा जा सकता ।
- 9- आपकी माँ आपके पिता की कौन सी पत्नी हैं या थीं ? पहली/दूसरी/तीसरी/चौथी . था/
- 10- विवाह से पूर्व क्या अपने शोहर को जानती थी ? हाँ/नहीं । उनके बारे में सुना था/ सम्बन्धी होने के नाते थोड़ी बातचीत थी/साथ पढ़ते थे/कार्य करते थे, और घूमते थे ।
- 11- क्या आपकी माँ, भाभी भी आपके पिता या भाई से परिचित थी । हाँ/नहीं ।
- 12- क्या विवाह सम्बन्ध का निर्णय आपकी पसन्द पर था ? हाँ/नहीं, उदासीन ।
- 13- क्या वर्तमान समय में भी वर की ओर से ही शादी का पैगाम आता है ? हाँ/नहीं/ बहुत कम ।
- 14- यदि आपकी शादी के लिए एक से अधिक पैगाम आये थे तो वर का चयन किस दृष्टि से हुआ और सबसे अधिक किस बात पर जोर दिया गया ।
 1. निकट का सम्बन्धी होना ।
 2. अपनी जाति का होना ।
 3. उसके परिवार की सम्पत्ति ।
 4. हष्ट - पुष्ट लम्बा कद गोरा रंग ।
 5. उसका व्यवसाय या आय ।

6. आपकी अपनी पसन्द ।
 7. माता-पिता की राय ।
 8. दहेज का माँगना ।
15. यदि विवाह आपकी इच्छा के विरुद्ध हुआ तो निकाह पड़ते समय अपने विवाह के लिये क्यों नहीं मना कर दिया ? समाज के डर/मौ-बाप के प्रेम के कारण/दबाव के कारण/भाग्य भरोसे छोड़कर/हिम्मत नहीं हुई ।
16. क्या आपकी माँ, ताई, चाची तथा भाभी का सम्बन्ध भी उनकी इच्छानुसार हुआ था ? हाँ/नहीं
17. क्या आप अनुभव करती है कि निकाह के समय लड़की की स्वीकृति मांगना केवल दिखावा है । हाँ/नहीं । मुस्लिम कानून के अनुसार आवश्यक है ।
18. क्या आपके माता-पिता ने आपका मेहर तय किया था ? हाँ/नहीं/लड़के वालों पर छोड़ दिया था । यदि हाँ तो कितना ? नो ।
19. यदि वह मेहर देने में असमर्थ थे, तो इसका प्रबन्ध इन्होंने कैसे किया ? कर्ज लेकर/मकान गिरवी रखाकर/सम्बन्धियों की सहायता से/शादी के बाद देने का वायदा ।
20. क्या आपने मेहर प्राप्त कर लिया ? हाँ/नहीं । (1) आपके परिवार में किसी को वास्तव में मेहर प्राप्त हुआ है ? हाँ/नहीं/केवल तलाक के समय । (2) यदि नहीं तो क्या आप यह अनुभव नहीं करती कि मेहर की घोषणा केवल दिखावा है ? हाँ/नहीं । तलाक के समय आवश्यक है ।
21. आप प्रेम विवाह को कैसा समझती हैं ? अच्छा/बुरा, क्या आपके परिवार में किसी ने प्रेम विवाह किया है ? हाँ/नहीं । - यदि हाँ तो उसके प्रति परिवार के सदस्यों के क्या-क्या विचार हैं या थे ? अच्छे/बुरे/उदासीन ।
22. यदि किसी लड़की और लड़के के बीच शादी से पूर्व यौन सम्बन्ध हो जाये और लड़की गर्भवती हो जाये तो आपके समुदाय के सदस्यों का व्यवहार उराके प्रति कैसा होता है ? उस लड़के से विवाह कर दिया जाता है । बच्चे के हो जाने के बाद अनाथालय में भेजा जा सकता है/ गर्भपात करा दिया जाता है ।
23. यदि वह लड़का विवाह करने से मना कर देता है तो लड़की को क्या करना चाहिए? गर्भपात करा ले/भाग्य के भरोसे बैठ जाये/या स्वयं पैरों पर खाड़ी होकर बच्चे का पालन पोषण करें/किसी जरूरत मंद पुरुष से शादी कर लें ।

24. आप अन्तरवर्गीय विवाह को कैसा समझती हैं ? अच्छा/बुरा/कुछ कहा भी नहीं जा सकता यदि बुरा तो किस कारण से
25. क्या आप अन्तर्जातीय विवाह करना पसन्द करेंगी ? हाँ/नहीं
26. क्या आपके परिवार में किसी ने अन्तर्जातीय (सिया, सुन्नी) विवाह किया है ? हाँ/नहीं ।
27. क्या आपके परिवार में किसी ने अन्तर्जातीय विवाह किया है या था ? हाँ/नहीं ।
28. 1- आप अन्य धर्म वालों में मुस्लिम महिलाओं का विवाह करना कैसा मानती हैं ? उचित/अनुचित विवाह करने वालों की इच्छा पर । 2- यदि उचित हो तो क्या आप किसी अन्य धर्म के लड़के से विवाह कर सकती हैं ? या करना चाहती थी ? हाँ/नहीं ।
29. यदि आपके परिवार में किसी ने अन्तर्वर्गीय, अन्तरसाम्प्रदायिक विवाह किया है तो परिवार के सदस्यों का उसके प्रति क्या व्यवहार है । अच्छा/बुरा/सामान्य/सम्बन्ध समाप्त कर दिए/उदासीन ।
30. क्या आपके समाज में दहेज प्रथा हैं ? हाँ/नहीं/लड़की वाले के इच्छा पर । 1- यदि हाँ तो क्या यह विवाह से पूर्व तय किया जाता है ? हाँ/नहीं/लड़की वाले की सामर्थ्य, 2- यदि होम तो आपके विवाह पर कितना दहेज दिया गया था ? 3- क्या आपकी माँ, भाभी, चाची, ताई के विवाह पर भी दहेज दिया या लिया गया था ? हाँ/नहीं ।
31. आपके समाज में प्रचलित बहुपत्नी विवाह पर आपके क्या विचार हैं ?
- 32- क्या आपके परिवार में किसी ने तलाक दिया है ? हाँ/अथवा किसी को तलाक मिला है ? हाँ/नहीं । 1- क्या आप तलाक सम्बन्धी प्रक्रिया से सन्तुष्ट हैं ? 2- यदि नहीं, तो क्यों ?
- 33- स्त्रियों को तलाक सम्बन्धी अधिकार न प्राप्त होने को आप कैसा मानती हैं ?
- 34- 1- यदि किसी स्त्री को तलाक मिल जाता है या उसका पति मर जाता है तब क्या आप उसे पुनर्विवाह को राय देंगी ? हाँ/नहीं । 2- यदि हाँ तो क्यों ? यदि नहीं तो क्यों ?
- 35- क्या आपके परिवार में किसी तलाक शुदा स्त्री ने विवाह किया है ? हाँ/नहीं
- 36- क्या आपके परिवार में विधवा का पुनः विवाह हुआ है ? हाँ/नहीं ।
- 37- किसी स्त्री के पति के मरने पर उस स्त्री को कौन-कौन सी चीजें उपयोग करनी वर्जित हैं ।

38- क- क्या आपके समाज में लड़की को मौं-बाप की सम्पत्ति में अधिकार प्राप्त हैं ?

हाँ/नहीं ।

ख- यदि हाँ तो कितना ?

39- क्या आपकी मौं या ताई ने अपने मौं-बाप की सम्पत्ति प्राप्त की है ? हाँ/नहीं ।

राजनीतिक पृष्ठभूमि

1- क्या चुनाव के समय आप मतदान करती हैं ? हाँ/सदैव/कभी-कभी नहीं/ मतदान

सूची में नाम नहीं हैं/आयु कम है ।

2- आप अपना मत किस प्रकार देती हैं ? 1- माता-पिता से पूछकर, 2- पति से पूछकर, 3- बिना सोचे समझे किसी को भी, 4- परन्द के राजनीतिक दल के उम्मीदवार को, 5- धार्मिक नेताओं के कहने पर, 6- घर के सदस्यों का अनुकरण करके ।

3- आपके परिवार के सदस्यों ने प्रत्याशी का चयन किस आधार पर किया ? धार्मिक आधार पर/परम्परा के आधार पर/प्रचार के आधार पर ।

4- 1- चुनाव करते समय क्या आपको सभी दलों की राजनीतिक स्थिति के बारे में पता रहता है पूर्णतः/नहीं/थोड़ा बहुत पता रहता है । 2- यदि हाँ, तो इन राजनीतिक दलों के विषय में आपको कहाँ से मालूम होता है । दैनिक समाचार पत्रों से/पत्रिकाओं से/पति से/सहेलियों से/पड़ोसियों से/राजनीतिक नेताओं से मिलने पर/दलों की मीटिंग में भाग लेने पर/साथ में कार्य करने वाली महिलाओं से ।

5- आपकी दृष्टि में स्त्रियों को मत देने का अधिकार मिलना उचित है या नहीं ? हाँ/नहीं । 1- यदि हाँ तो क्यों ? 2- यदि नहीं तो क्यों ?

6- क्या कभी आपकी इच्छा होती है कि आप किसी चुनाव में खाड़ी हों । हाँ/नहीं/निश्चित ।

7- यदि हाँ, तो आप अपने को किस पद के योग्य समझती हैं ।

8- आप निर्वाचित होकर क्या कार्य करना चाहती हैं ?

सामान्य पृष्ठभूमि

1- क्या आप घर से निकलते समय बुर्का पहनती हैं ? हाँ/नहीं/अपने शहर या रिश्तेदारों में ।

2- क्या आप बुर्का पहनना पसन्द करती हैं ? हाँ/नहीं/यदि हाँ तो क्यों ? यदि नहीं तो क्यों ?

- 3- न्हा आपके पति के मित्र घर आते हैं तब क्या आप उन्हें चाय नाश्ता देती हैं ? हाँ/ किसी के पाठ्य भेज देती हैं, नहीं ।
- 4- क्या आप अपने पति के मित्रों के साथ स्वतन्त्र रूप से मिल-जुल सकती हैं ? केवल चाय पी सकती हैं/खाना खा सकती हैं/मनोरंजन कर सकती हैं/ घूमने जा सकती हैं/ नहीं ।
- 5- यदि आपके परिवार में किसी ने अन्तर्जातीय अन्तर्साम्प्रदायिक विवाह किया है तो परिवार के सदस्यों का उनके प्रति कैसा व्यवहार है ? अच्छा/बुरा/सामान्य/सम्बन्ध समाप्त उदासीन ।
- 6- पति की अनुपस्थिति में आये मित्रों के साथ आपका व्यवहार कैसा होता है ? बिल्कुल बात नहीं करती/पति के बारे में बता देती हैं/स्वागत करती हैं ।
- 7- जब किसी शहर में घूमने जाती हैं तब भी क्या आप बुर्का पहनती हैं ? हाँ/नहीं/अन्य व्यक्ति के सामने ।
- 8- क्या आप कभी घर के कार्यालय में अवकाश पक्कर घूमने जाती हैं ? प्रतिदिन/प्रायः कभी-कभी/कभी नहीं ।
- 9- आप रेडियो कितनी देर सुनती हैं ? प्रतिदिन/प्रायः/कभी-कभी कुछ विशेष प्रोग्राम/रेडियो नहीं है ।
- 10- आप रेडियो पर कौन सा प्रोग्राम अधिक सुनती हैं ? समाचार/संगीत/नाटक/केवल फिल्मी अन्य/गैर फिल्मी गजल ।
- 11- आप टीवी⁰ कितनी देर देखती हैं ? सभी कार्यक्रम/जी⁰टीवी⁰/कुछ कार्यक्रम/नहीं ।
- 12- क्या आपके घर में कोई पत्रिका आती हैं, जिस्को आप पढ़ती हैं ? हाँ/नहीं ।
- 13- आपकी विशेष हौंवी क्या है - 1- अध्ययन, 2- पेंटिंग, फोटोग्राफी, 3- नृत्य, गायन, (गजल, नज़म पढ़ना) 4- सिलाई, कढ़ाई, बुनाई 5- विचित्र वस्तुएँ एकत्रित करने का शौक, 6- बागवानी, 7- भ्रमण (पिकनिक), 8- अन्य कोई ।
- 14- आप परिवार में कितने बच्चों का होना आवश्यक रामझती हैं ? बच्चों की संख्या -- ।
- 15- बच्चों को रोकने के लिए सरकार द्वारा चलाये गये नसबन्दी या 'परिवार-नियोजन' कार्यक्रम के सम्बन्ध में आपके क्या विचार हैं ?

- 16- बच्चों के जन्म को रोकने अथवा उनमें अन्तर रखाने के लिए आप कौन सा साधन अपनाती हैं ? नसबन्दी/लूप/जैली/अन्य दवाईयाँ/संयम/कोई नहीं ।
- 17- यदि आपके परिवार में किसी ने नसबन्दी कराई है तो उसके प्रति परिवार के सदस्यों का दृष्टिकोण कैसा हैं ? सामान्य/तारीफ/नफरत/पता नहीं ।
- 18- क्या आपके यहाँ स्त्री और पुरुष के नमाज पढ़ने का स्थान एक ही हैं ? हाँ/नहीं/पुरुषों का अलग स्थान है । स्त्रियों की अलग मस्जिदें हैं ।
- 23- क्या नसबन्दी हुए पुरुष को नमाज पढ़ने का अधिकार है ? हाँ/नहीं/पुरुषों को मस्जिद में जाने को मनाही है ।
- 24- क्या आपके यहाँ छोटा-बड़ापन या छुआछूत हैं ? हाँ/नहीं । (अ) यदि हाँ तो क्या वह इस्लाम के विरुद्ध नहीं है ।
 (ब) यदि नहीं, तो क्या आप विवाह या रिश्तेदारों के घर जाने पर इसका ध्यान रखती हैं ? हाँ/नहीं/कभी-कभी ।
- 25- क्या आप महिलाओं को स्वतन्त्रता देने के पक्ष में हैं ? हाँ/नहीं ।
 (अ) यदि हाँ तो क्यों ? (ब) यदि नहीं तो क्यों ?
- 26- क्या आपके मित्रों में हिन्दू या अन्य धर्मों के भी हैं ? हाँ/नहीं । (अ) यदि हाँ तो क्या आप उनके रीति-रिवाजों में भाग लेती हैं ? हाँ/नहीं ।
- 27- आपके पति के हिन्दू मित्रों के प्रति आपके परिवार के सदस्यों की क्या राय है ?
- 28- आप अपने बच्चों को स्वयं घर पर ही पढ़ाती हैं या स्कूल भेजती हैं ? स्वयं ही पढ़ाती हैं/स्कूल भेजती हैं/घर पर अध्यापिका पढ़ाती हैं ।

सिर्फ कार्यरत महिलाओं के लिए

- 1- आपने कार्य करना कब से प्रारम्भ किया ? विवाह से पहले/विवाह के बाद/बच्चों के बड़े होने के बाद ।
- 2- आपको कार्य करते कितने वर्ष हुए ?
- 3- क्या आपने नौकरी से पूर्व कोई प्रशिक्षण लिया हैं ? हाँ/नहीं ।
- 4- आप किसी संस्था में हैं/स्वतंत्र रूप से कार्य करती हैं ।

- 5- (अ) यदि संस्था में है तो संस्था किस प्रकार की हैं ? शिक्षा/सरकारी/अर्धसरकारी/प्राइवेट ।
(ब) यदि आप स्वतंत्र कार्य करती हैं तो कौन सा ? डाक्टर/स्वेटर बुनना/कपड़े सिलना/
ट्यूशन/वकालत कलकार ।
- 6- आप जो नौकरी करती हैं वो कैसी है ? स्थायी/अस्थायी/आकस्मिक ।
- 7- कार्य करने के लिए आपको एक ही स्थान पर जाना पड़ता है/धूम-धूम कर ।
- 8- आपके कार्य करने का क्या कारण है ? पारिवारिक कलह/आर्थिक/आकस्मिक
आकर्षण/समय का सदुपयोग/अन्य ।
- 9- आप अपनी आय किसे देती हैं ?
- 10- क्या आप अपने वेतन से संतुष्ट हैं/असंतुष्ट हैं/अंशतः असंतुष्ट ।
- 11- यदि असंतुष्ट हैं तो क्यों ?
- 12- क्या आप कार्य करते समय किसी प्रकार की कठिनाई अनुभव करती हैं ? हाँ/नहीं ।
- 13- आपके कार्य के सम्बन्ध में परिवार वालों के क्या विचार हैं ?

माता-पिता पसन्द करते हैं तटस्थ रहते हैं नापसन्द करते हैं ज्ञात नहीं है

सास - श्वसुर

भाई - बहन

नन्द - देवर

अन्य रिश्तेदार

- 14- यदि आप सुबह काम पर आती हैं तो आपके बच्चों को नाश्ता/चाय कौन बनाकर देता है ? आप/आपके पति/बच्चे अपने आप बना लेते हैं/सास-नन्द/गाँ-बहिन/अन्य कोई
- 15- क्या कभी आप ऐसा महसूस करती हैं कि आपके काम पर जाने से गृहस्थी का काम ढंग से नहीं होता ? हाँ/नहीं/कभी-कभी लगता है ।
- 16- क्या आप सोचती हैं कि घर की आर्थिक स्थिति सुधारने के लिए आपको नौकरी करना आवश्यक है ? हाँ/नहीं/अनिश्चित ।

- 17- यदि आपके पति की बदली जो जाये तो क्या आप नौकरी छोड़ देंगी ?
हाँ/नहीं/अनिश्चित ।
- 18- (अ) क्या आप अपनी लड़की से कार्य करवाना पसन्द करेंगी ? हाँ/नहीं/कभी सोचा
ही नहीं/लड़की नहीं है ।
(ब) यदि हाँ, तो आप किस प्रकार का काम करवाना पसन्द करेंगी ?
- 19- क्या आप अपनी लड़की को उचित शिक्षा दे रही हैं ? हाँ/नहीं/कुछ सीमा तक ।